CHRISTIAN REGISTER
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DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS.

"LIBERTY, HOLINESS, LOVE."

SIDNEY WILLARD, EDITOR. BOSTON, SATURDAY, JULY 9, 1836. NO. 778.---VOL. XV.—NO. 28.

RELIGIOUS MISCELLANY.

FOR THE REGISTER AND OBSERVER.

MINISTRY AT LARGE. NO. 3.

I shall next speak of the effects of this ministry upon persons sceptically inclined.—Infidelity is generally, perhaps, more a matter of feeling than conviction. And it is often a matter of feeling, not against Christianity, but against the professors of Christianity. Very often an aversion to the great *institutions* of our Faith and to the spirit of those who sway them, passes under the comprehensive term, scepticism. This aversion may almost always be accounted for, and sometimes indeed, partly justfied. Christians speak of the infidelity of the heart. For how much of it will *they* have to render account!—Infidelity is sometime, no doubt, born out of the deepest inward guilt and grossest outward crimes of which human nature is capable. Still, it is none the less true, that many deny the Faith on account of the unfavorable action upon them of our social-christian institutions and habits. This action excites in various ways unpleasant feelings, which being often revived, are at length associated with just enough of superficial argument to give them permanence and steady hold upon the mind. In such cases the way to remove the infidelity is evidently to remove these feelings. The superficial argument will then drop of itself, having nothing to hold it up.

If we *begin* by refuting this argument, we shall effect little or nothing. For even if it be given up, another will at once be adopted in its place and will serve the same purpose. Neither will a severe tone and reproachful language do. They only strengthen and madden the very feelings we wish to remove.

Kind appeals, sympathising expostulations, simple, though strong reasonings must be applied to the heart. The feelings of aversion will melt away under their application, and from that unexhausted soil which still remains at the bottom of every man's heart, a generous trust and lofty convictions will spring up.

I am not speculating about this matter, but generalizing the truth from past and existing facts. Several strong cases are now in my mind in which I read these doctrines as though they were graven in marble,—especially the doctrine that love and gentleness are more powerful than harsh reproof upon the sceptical mind. I have now only to remark that the ministry at large supplies this very action upon the mind and heart, which I have described as needful. I will give two or three very recent cases. And, if there were room I might give many others in which this action has produced the happiest effects.

The first is that of a man whose wife was religiously disposed, and strongly desirous of attending the chapel service. But he would not suffer her to go often. He was not a mere intellectual disbeliever. He had an aversion of feeling. At length a person in the house fell sick. The minister at large was called in. The head of the family thus became somewhat acquainted with him and his influence,—and soon after became ill himself. Of his own accord he desired that the Minister at Large should come in again. He did visit him,—and soothed his feelings of hostility, and called forth his better affections. He became more and more interested. His spirit could not live without Religion, nor calmly await the body's death without preparation for another world. He died with the hope of those who die in the faith of Jesus, and we doubt not has received their welcome. In his last moments his friends said to him,—we trust you have looked unto God and found help. His reply was, 'I pray constantly.' May it be that the prayer of earth's last moments was answered in Heaven!

It is a matter of most serious interest in what moral circumstances the Poor leave their children in the last hour. I will state the fact in the case I have been describing. As death drew nigh, the thought of his sons, who were very near to him, was working strongly in his mind. A few months before he would have scoffed at the idea of placing any interest of his in the hands of a clergyman. He now spoke to his wife—and solemnly committed his children to the care of the Minister at Large.

The second case is that of a woman—though it is, comparatively, a very rare thing for a woman to be an unbeliever. Though hostile to the Clergy, in her distress she sent for the Minister at Large. She asks what she shall do. He answers,—'*Pray*!' And the voice from the soul did go up to heaven for help,—and the help she implored came to her troubled mind.

On the night of her death, as the dark shadows closed around her, she exclaimed, 'Oh, do let me see my dear Mr —— once more.' But he arrived too late. It was about 11 o'clock. The neighbors came together, and he exhorted and prayed with them until near midnight.

She had one only son for whom she had a strong affection,—and whose mind she had before her sickness fed, or poisoned, with Infidel books. On her death-bed she committed the child to him who had given her spiritual consolation. Ever since he has attended at the Chapel.

I will give one other case,—that of a man whose face was so firmly set against all Christian ordinances and worship, that his friends, who were religiously disposed, could never persuade him to go near a church.

At length one of his children died. The Minister at Large was sent for to attend the funeral. He performed the services in that deep sympathy which the circumstances naturally inspired. The father was moved. He could not repress the evidence that unbelief was not suited to his nature, could not supply his greatest wants or give consolation in his sorest troubles. The hard seals burst off from the deeper fountains in his soul, and it appeared God had indeed given to him as well as to other men a living soul,—longings which nothing could satisfy but a Faith in the Infinite and a Hope full of Immortality. The true spirit of Christianity being exhibited towards him, he could no more refuse to love it than a man can refuse to see the light pouring upon his eyeballs. He first attended at the Chapel in the evening, and the discourse delivered wrought powerfully within his heart. He was interested in the services, and became a new man, old things having passed away.

'You do not know (cried his friends to the minister at large) what you have accomplished. *We* have tried to work upon him, but in vain.'

One Sunday he stopped at the chapel after service, and mentioned a circumstance showing how such a conversion operates beyond its immediate subject. As he was going to the chapel two men called to him and requested that he would take a walk with them. He declined, told them where he was going, and added that he thought they would get more good by going with him than by rambling about. They accepted his proposal, were interested in the services, and a strong religious impression was made on them.

Not long after in one of the visits to this man's house the minister was requested by both husband and wife to baptize their children into the name of the Father, of the Son and of the Holy Spirit.

He who once doubted and denied, now wept abundant tears as the ceremony was performed, and remained to unburden his soul's emotion. He was among the last that left the chapel that afternoon. He is now a regular worshipper.

SPECTATOR.

FOR THE REGISTER AND OBSERVER.

Sermons.

NO. XII.

FIRE FROM HEAVEN.

LUKE ix. 54. *Lord, wilt thou that we command fire to come down from heaven, and consume them?*

Here you perceive, my friends, one of the earliest indications of unchristian zeal. Even amid this little company of the Prince of Peace, you perceive a spirit of extermination. Even here amid this first family of Christians, where you would expect to see reflected the mildness and benignity of their Exemplar, you perceive a spark thrown off from the heat of the exclusive system. Nay more: these fires of destruction were to be invoked in the name of God. James and John, in realizing their vindictive impulses, wished to make the Almighty an accomplice. Such is man: he invokes fire from above, when flames from below would be much more appropriate. Such is man, even at the very moment, when the influences of divine mercy are breathing around him.

My hearers, let us examine this vengeful temper, this impulse of presumption, this strange fire of the soul. We shall find it, I am persuaded, not a fire lighted from the altar of pure Christianity, but a flame kindled, and fed, and cherished by the unhallowed passions of human nature,—those very passions, which the gospel was designed to counteract and subdue.

Would you have warning and direction? Would you beware of the path of bitterness, the spirit of anathema and exclusion? Would you be directed into the path of pleasantness and peace? Repair to the examples and illuminations of the revealed word.

1. To every fierce zealot of christendom, in the first place, the voice of my text is a voice of warning.

The redeemer of men had nearly completed his mission. Soon after his transfiguration, apparently the very next evening, he was advancing toward Jerusalem for the last time. As he proceeded, performing his miracles of mercy, he sent messengers forward to make preparation. These messengers went to a Samaritan village, in obedience to their master's command; but the inhabitants were not disposed to receive him. Why so inhospitable? Why so unwilling to entertain him, who went about continually doing good,—continually occupied in acts of beneficence?

Pause awhile, my friends, and reflect. Did the following considerations, one or all of them, awake this spirit of exclusion? Had they listened to the discourses of Jesus, and taken offence at his rational developements? Had they been influenced by some doctrinal prejudices, and, like many in modern times, never heard the ennobling truths of the uncorrupted word? never witnessed his merciful and miraculous works? Or had their teachers, discovering a spirit and practice you now perceive to be so prevalent, warned them against receiving, hearing, and having intercourse with him? The evangelist considers it sufficient to assign a single reason: The face of Jesus was directed toward Jerusalem. The same observation we have in a preceding verse, that he steadfastly set his face to go to that city.

Now in modern language, the simple meaning of this expression implies, that the Savior formed a determination of going to Jerusalem, notwithstanding the trials awaiting him there; 'that he had a full and distinct foreknowledge of the painful scenes awaiting him; and that it required the greatest strength of mind, the most complete subjugation of his feelings to the dictates of his understanding to encounter them.' The Samaritans, when they gave their refusal, probably had not seen him arrive, but had received information from his messenger, that he was on his way to celebrate the approaching festival.

Was this blameworthy? you ask. To a reader of the present age, indeed, it may seem no very atrocious crime, to be travelling toward the metropolis of one's country! But if you remember the deadly antipathies, existing between Jew and Samaritan, the mystery will be explained at once,—the crime will no longer appear frivolous or imaginary. 'Knowing Jesus to be a Jew, and ascertaining that he was going to worship at Jerusalem, the Samaritan village refused to receive him.' Why? Because they worshipped on mount Gerizim, and he worshipped on mount Zion. They refused to receive him,—even with all the bitterness of theological hatred. To their sectarian view, the Son of God was not sound in the faith: to their sectarian view, he was a suspicious character, and to be treated as such. Owing to some differences of religious opinion, their rancor was inveterate; and they cherished it against the whole nation: it overpowered every kindly impulse, every feeling of hospitality. How strange, how humiliating, that religious differences are liable in all ages to awake the same aversion!

When those villages refused to welcome the benevolent Savior, the disciples appear to have been seized, with what they conceived to be a holy indignation. Even the beloved disciple, the mild and amiable John, unites with James in the implied request: 'Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elijah did?' But Jesus checked their zealous presumption. He turned and rebuked them: 'Ye know not what manner of spirit ye are of; for the Son of man is not come to destroy men's lives, but to preserve them.' He then peacefully departed from the village. He sought another more liberal in its views and less exclusive in its feelings. And even in regard to that which refused him, the historian does not, by recording its name, expose it to reprobation, nor did Christ threaten it with the malediction and vengeance of heaven, as an impostor would have done, and as modern fanatics have been known to do. He exhibited the impartial benignity of a messenger from the Supreme Being. So far was he from even harboring resentment, that, within a few verses, you find him applauding the example of the good Samaritan. Such was the meek, the tolerating spirit of Jesus Christ.

2. 'Religious persuasion, when founded on truth, is a powerful principle of action. Men have suffered martyrdom, in its defence. It is not less powerful, when founded upon error.' In defence of this too have men suffered martyrdom. But the effects of error are widely different. 'Religious persuasion, established on an enlightened view of revelation, produces a sober and uniform disposition to promote the glory of God and the good of mankind; while formed and influenced by zeal without knowledge, it is hurried on with intemperate heat, and thinks to do God service by violating the laws of equity and humanity.' This was true in the Savior's time, and to your own experience and observation I would refer you, whether the same spirit does not still continue to prevail; whether you do not see false and pernicious views of Christianity advocated and promoted with most zeal and unwearied effort,—zeal and effort worthy of a better cause.

'Of the pernicious effects of such erroneous zeal, the history of every age, nation, and religion affords abundant proof.' Even in our own time, and in our own land of religious freedom, may we not discern sparks of the same fire, in almost every community? Some maintain, that the same zeal without knowledge, which flamed with unrestrained fury in former times only lies covered by the ashes of prudence and deficiency of power; that the wind of controversy is daily removing this thin covering, and exposing, in all their fierceness, the embers of prejudice and the burning coals of bigotry. I cannot but lament, that the controversies and imbittered feelings of religious denominations, throughout the country, give too much plausibility to this opinion. The observation discovers much acuteness and truth. But I would still indulge the more delightful sentiment, that by the blessing of heaven, the gospel is slowly, but surely, improving the tone of religious feeling—mitigating the ferocity of humankind. Much has been accomplished during the present century.

'Does it seem strange to you, that the constant followers of their divine master were so vehement in their indignation? that they who had always seen his miraculous powers exerted for the benefit of the world, never to the prejudice, much less to the destruction of men's lives, were so unchristianly disposed? that they should wish to consume by lightning the inhospitable village? It will, however, diminish your surprise, if you consider this single circumstance:—those two disciples were still in the profession of the Jewish faith. Now Judaism was sanctioned by temporal rewards and temporal punishments alone. They remembered a somewhat similar instance under that dispensation, and referred to it as a precedent. They knew moreover, that their master assumed a power to forgive sins; and it was natural for them to believe, that he had power likewise to punish them. But they themselves did not assume that power. 'Lord, wilt thou that we command fire to come down from heaven and consume them, even as Elijah did?'

3. For what purpose then, in the third place, was the author and finisher of our faith commissioned to the world? He has himself distinctly unfolded the purpose of his coming. It was not to exterminate the sinful race of men. A milder sentiment inspired him: he came to promote their well-being; he came to preserve and reclaim them. He did not come to announce condemnation to any portion of the human family, because the glory of God was to be so promoted; but he came to invite all men to escape from the condemnation of sin, and embrace the overtures of salvation,—free, unelective salvation.

And here allow me to inquire: Was the religion of Jesus,—corrupted, perverted, and obscured as it has been, almost beyond example or resemblance,—was this divine dispensation revealed for this holy purpose,—to produce this spiritual and humanizing effect? While we bless God for its bestowal; while in thankfulness our hearts burn within us, that we enjoy such unshackled opportunities of discovering its pure and evangelical import; shall we not be assiduous to make all our thoughts, words, and actions correspond to our advantages? We shall indeed, if we are followers of Christ, and satisfied with his method of salvation.

In North America, we are embarrassed by no established religion of the state, to which all public offices and emoluments are confined. When we became an independent people, we trampled beneath our feet the creeds, confessions, and subscriptions, that cramp and pervert the souls of men;—and although there may be individuals who still cling to them, as Micah clung to the Gods he had made, public sentiment has gone forth, and is evidently pronouncing their doom: public sentiment has proclaimed, that they must and shall pass away with the things that have been.

In North America, we are visited by no church-tyrant, lording it over God's heritage. Through a merciful Providence, the lines are fallen unto us in pleasanter places. We are not visited with an Inquisition, from the fangs of which our lives and properties could never be secure; which would burn us at the stake in this world, and in the world to come—were it possible,—would consign us to the flames of hell as heretics. While we regard such denunciations as the crackling of straw and stubble, let us be true to ourselves, and resist all encroachment upon our religious freedom. Be it our continual prayer to heaven, that the curse of ecclesiastical domination, shedding mildew and death, may never be permitted to fall upon our beloved country.

We are not insensible, I trust, to our present mercies; but notwithstanding, my Christian hearers, notwithstanding men's spirits in this country are not crushed by the impositions under which the human race have groaned, and still groan, in other regions; notwithstanding we are free from such enormous usurpation, do we not sometimes see the minds of men become inflamed like those of James and John? None, I hope, would direct the fire of heaven against this village or that village, which may happen to think differently from themselves. The gospel has produced an influence too holy, I hope, to permit any to imagine so tremendous a crime. But in unguarded moments, in moments of intemperate passion, in moments of theological excitement, are not all bigots disposed to feel aversion, and to express bitterness, against neighbors and acquaintances of different religious views.

'But,' exclaims the exclusionist, 'I think differently from many others.'

Very true, my good Christian, and many others of course think differently from you.

'Yes, but my heart,' replies he, 'my heart and conscience tell me, that I am right, and I know I'm right.'

That is more than I know; but I am glad your inner man tells you so, and your outer man, I hope, gives you the same information. You should remember, however, that others have hearts and consciences, as well as yourself,—consciences and hearts that whisper to them, that they are right too.

'Can there be two rights?'

No: there is but one perfect right; but one perfectly strait line between two points,—one perfectly strait line between the point of probation and the point of judgment: but all men more or less swerve from that line; and all that imperfect beings can do, is to make approaches toward that perfection of righteousness. God sees the heart; God accepts its sincerity though many of its conclusions must be erroneous, limited, or defective. To their own master, then, to their own conscience and sincerity, all must stand or fall. Have not all their individual rights? So says the constitution of our country; and both reason and revelation proclaim the same holy truth. To the exclusionist I would say, and say with powerful emphasis: Freedom of opinion is inalienable,—an everlasting possession. Tyranny, oppression, torture cannot wrest it from us. It is the kingdom of God within us. Believe me, the spirit of a ruffian is most uncongenial to the spirit of Christ: the spirit of insolent usurpation has no resemblance to the spirit of the Gospel. Away with such exclusiveness! Away with such contracted notions, such pretended monopoly of goodness! Goodness is confined to no one denomination of Christians any more than wickedness. Such a persuasion arises from pride and the most profound ignorance. Are not all children of the same God? heirs of the same hopes and promises? Ought we not to consider ourselves, therefore, as forming one great Christian family? possessing different degress of light and knowledge, but all imperfect, all fallible, all needing mutual forgiveness? as walking in a land of shadows and indistinct vision, but all travelling toward the same eternity, the same mighty and mysterious rendezvous of the human race?

We have many errors and sins; they cannot be numbered on earth; but in the world to come,—in the conformation of our minds,—the coloring of our characters,—they will be legibly recorded and numbered. Now if we do not forgive, and feel charitable toward one another, how can we expect that a just God will be forgiving toward us? If we are unforgiving ourselves, how can we supplicate the Omniscient: 'Forgive us our trespasses as we forgive those who trespass against us?' Shall we mock our Maker! Appalling thought! Alas, how will the bigoted of every denomination,—those who exclaim, 'stand off, for we are holier than you'—how will such appear, with all their antipathies in their hearts, with all their bitterness upon their lips, before the throne of their Judge! They will receive no softer rebuke, I fear, than that of Jesus: 'Ye know not what manner of spirit ye are of: for the Son of man came, not to destroy men's lives, but to save them;' he came not to institute any pre-emimence or superiority among his followers, but to present to them all promises that animate, and consequences of evil that alarm.

These remarks I would impress by way of caution. Surrounded as you are by other denominations, it becomes you to be cautious, kind, and circumspect. You cannot, as liberal Christians, be too charitable and tolerant. In different degrees I believe such remarks too applicable to the whole Christian world. Particularly in this favored land of Christian toleration, where the dictates of conscience are by law esteemed sacred, the sound of war, and rumors of war, have become too familiar. A spirit of exclusion and acrimonious hostility,—between men of disagreeing speculative opinions,—is spreading everywhere, breathing out threatenings and slaughter; a spirit that makes infidels rejoice, and disgraces the name of Christian. Is it not subversive of the dearest interests of time and eternity?

What then shall we say? Must we not say, that if punishment must come, let it fall where it is merited?

I should be sorry to do injustice to the religious community, but I am sometimes disposed to imagine, that the root of this evil lies here; not in the superiority or perfection of our Christian virtues, but rather in the imperfection and deficiency of them. To scrutinize and condemn our neighbors' faith and practice, is a much easier task than to bring our own faith and practice, before the tribunal of scripture and conscience. It is by no means a difficult matter to discover extreme solicitude in regard to the salvation of others, while at the very moment like Simon the magician we are in the gall of bitterness and in the bond of iniquity,—so undisciplined in our spirit, that we could crush the globe, let loose the elements, and enjoy the uproar like a maniac.

Let us penetrate the recesses and lurking-places of our inner man. Are we censorious and uncharitable? Are we overbearing and exclusive? Are we arrogant and damnatory? Are we filled with spiritual pride? Do we find ourselves, instead of cherishing the divine peace in believing at home, often disposed to send forth our minds upon religious ambuscades, and wars of extermination? If compelled to give an affirmative answer,—we have reason to be apprehensive, that our heart is not right in the sight of God. It becomes us to repent of this our wickedness; and beg of God, that this deceitfulness of our heart may thereby be forgiven us.

I love to represent the gospel as the Garden of God. The trees of this garden are loaded with fruit, fruit of delicious flavor and wholesome qualities. We are all allowed, nay invited, to partake of its richness. But we have no right to molest or exclude those who are entering. The garden, and the fruit of the garden, should be open and free to all. No hedge of brambles, no dragons of false doctrine should be permitted to annoy us. As freemen of Christ, and not as slaves of man, we would enter in, and taste the liberality of our Father's love.

But it seems to be the sentiment of some, that, in connection with political excitement, this theological effervescence of which I have spoken, is necessary,—necessary to work off the bad passions of men. Shall we then do evil, that good may come? The apostle says, God forbid! and let him give a better answer, who is able.

It is true, as the Savior observes, that causes of offending must come, and that the imperfections of man are made subservient to the accomplishment of God's purposes. But are men less criminal, because his wisdom makes their evil instrumental to the promotion of good? Causes of offending must come, but alas for him by whose criminality they come.

Whenever, therefore, I unfold the scheme of gospel salvation, and whenever I proclaim the glad tidings of peace on earth, and good will toward men; I can experience no higher delight, than in seeing my hearers imbibe that charity, or as the original signifies, that universal love, so beautifully recommended to the Corinthian converts. No one but a disciple of Christ could have composed that passage: no one but a disciple of Christ can feel its divine power, its beauty of holiness. May we treasure the words in our memories; may we inshrine the sentiments in our hearts; may their influence pervade our whole being on earth, and, when the hour of our departure shall come, make us welcome to their native home in heaven,——

'The bosom of our Father and our God.'

FOR THE REGISTER AND OBSERVER.

SPREAD OF THE CATHOLICS IN THE UNITED STATES. No. 17.

FOREIGN AID,—FOREIGN MISSIONS.

We hear much about the pecuniary and other aid furnished the Bishops in this country by the Catholics in Europe for spreading Popery among us. There is no doubt that much aid is derived from this source; but we have not sufficient information to enable us to make an exact statement of the amount of money, and of the number of missionaries sent here. More than six years ago Bishop Flaget of Bardstown, a Frenchman by birth, and who had received aid from his native country, fearing lest the funds of the Association in Paris might be appropriated to other missions under the idea that his wants were not pressing, writes thus to a friend in Paris; 'Generally, we ought to consider all the new bishoprics in America as destitute of all resources, which can never be solidly established, unless, *for half a century*, they are aided by rich and pious souls in Europe, with zealous and learned missionaries, with money, and with all kinds of church vessels, ornaments and decorations.' (*Quart. Register* II. 196.)

We will mention some of the instances of aid from abroad which the Bishops in this country have received. They are mostly copied from the Annals of the Association and published in the Quarterly Register of the American Education Society. It is to be recollected that all money and church furniture are placed in the hands of the Bishops to be disposed of generally if not entirely at their discretion, for it is not a trait in their character to allow trustees, church-wardens or lay advisers, to have any part in the disposal of property.

'The Abbe Martial,' says the Editor of the Annals, 'whom Bishop Flaget had sent to Europe in 1826, having shown the King of France the poverty of the Mission of Kentucky, His Majesty and Monseigneur, the Dauphin, condescended to present him the altar furniture for the cathedral of Bardstown: the tabernacle, cross, and six chandaliers are of bronze, gilt and of excellent workmanship. M. Martial had previously received of the King of Naples six paintings, of the Sovereign Pontiff four paintings and the sacred vessels, of the Queen of Sardinia an *ostensoir*, inlaid with vermilion, and of his Highness the Duke of Modena an episcopal ring for Bishop Flaget.' (*Quarterly Register* II. 193) Two paintings were presented to Apb. Mareschal, by Louis XVIII. and Charles X. of France, to adorn the Cathedral in Baltimore. (*Laity's Directory* for 1834).

It appears that there were assigned to the American Missions, in the years 1824, 1825, 1826, 1827 and 1828, by the Association for the propagation of the Faith in France, the sum of 331,526 francs and 90 centimes making about 61,666 dollars (*Quarterly Register* III. 92). Out of this sum, Bishop Fenwick of Ohio acknowledged the receipt of 12,540 francs or about 2500 dollars in Sept. 1825. (*id.*) In 1828, the Association assigned to the Missions of America 120,000 francs, or about 24,000 dollars. This sum was distributed in the following manner:

	francs	
To Bishop Fenwick of Cincinnati,	20,000	$4,000
" " Richard of Detroit	7500	1500
" " Flaget of Bardstown	20,000	4000
" " Rosati of St Louis, for Missouri	20,000	4000
" " " Administrator of N. Orleans for Louisiana	10,000	2000
" " Portier of Mobile	15,000	3000
" Apb. Whitefield of Baltimore	5000	1000
" Bishop Dubois of New York	7,500	1500
" " England of Charleston	5000	1000
" M. Bachelot, Apostolic Prefect of the Sandwich Islands	10,000	2000
	120,000	24,000

The amount for this year [1828] for the United States is 110,000 francs, or over 20,000 dollars. (*Quarterly Register* II. 199).

That Bishop Portier of Mobile had received from the Pope $20,000, to assist him in propagating the 'true faith,' (*Quarterly Register*, II. 227), is acknowledged, in 1829, by Bishop Flaget of Bardstown and a priest from Kentucky. *Quarterly Register*, II. 229).

From the report of the Committee on Indian Affairs, in May 1834, it appears that 1300 dollars were assigned to the Roman Catholic Church in the appropriation from the civilization fund of the United States for the Indian schools, at which attended 120 scholars and four teachers. (*Quarterly Register* VII. 153.)

It is recently stated in the public prints that in 1834, 20,000 dollars were sent from Europe, and placed at the disposal of the Catholic Bishop of Detroit for the Territory of Michigan, and also that in 1834, 100,000 dollars were appropriated from the missionary fund in Austria, to aid in propagating the Catholic religion in America.

In the above sums and aids which the Catholics in this country have received from their friends abroad for promoting their religion, we do not suppose that there is an exact register of the whole. It would be very desirable to have an account of all the money and presents which have been given by the Catholics in Europe for the purpose of building up the Papal power in the United States, which has declined so much in Europe for the last 30 or 40 years.

As to the Catholic priests who have emigrated to this country, we have not full information. We were told a few months since that over six hundred Roman Catholic missionaries had arrived in the United States in the last twelve months, as appeared from examining the records of the Custom Houses. We know that the Catholics are not second to Protestants in their efforts to spread their form of religion; and the Jesuits, who from the first settled in Maryland, and who for more than a century sent out their priests from England to supply the churches of that state and Virginia, and who have always had, and who now have a powerful sway among the Catholics in this country,—are proverbial for their zeal of propagandism, and are willing to labor and suffer for the faith, if possible above all other sects; and, therefore, we should expect that Catholic priests would be commissioned to accompany the emigrating masses to the New World, to whom these emigrants would readily attach themselves with implicit confidence in their solitariness and poverty, in this land of strangers.

We may here observe that, besides the fact that many of the priests were foreigners, many of those who have held the most important stations in the Catholic church in the United States, have been foreigners. The first two arch-bishops were Americans by birth, but they received their education at St Omers in Flanders, under the care of Jesuits. Ambrose Mareschal, the then archbishop, was a native of France where he was educated and joined the congregation of St Sulpitius. James Whitefield, the fourth archbishop, and a pupil of his predecessor, was a native of England.

In the Council of Bishops held in Baltimore in October, 1829, says the editor of the Annals, 'it was remarked that the Bishops and the theologians were of very different countries. Two of the Bishops were born in the United States, one in France, one in Ireland, one in England, and one in Italy. Among the theologians, also, were individuals from France, Poland, Ireland, Germany, &c. Sometimes it has been supposed there was a rivalry between the Irish and French. M. Flaget, however, who is a Frenchman, had chosen an Irishman for his theologian; and M. England, who is an Irishman, had reciprocally made choice of a Frenchman.' (*Quarterly Register* III. 95).

In the Catholic Council held in Baltimore October, 1833, of the ten Bishops present, one was an American by birth, six were foreigners, and we have no means of determining the birth place of Bishops David, Portier, and Purcell. The theologians were mostly foreigners. (*Laity's Directory* for 1834).

FOR THE REGISTER AND OBSERVER.

THE GOOD DAUGHTER.

In imitation of Thomas Fuller.

Every mother is a daughter though perchance every daughter be not a mother. It is fitting therefore that we character the good daughter. And since her modesty is of great niceness (so that she esteemeth it her richest jewel) let us not stare her long and full in the face but take as it were a Pisgah-peep and observe her carriage towards God, her parents, the residue of the family, the world and herself.

While mindful that her Father and Mother are her parents after the flesh, she forgetteth not that God is her true father and that she is God's daughter. Therefore doth she strive constantly to serve and please him. To this end she omitteth not her morning and nightly prayers. Nay she is scrupulously diligent herein; and, as is related of Mary, Queen of Scotts (of whose character and life in all other

respects not in this place) that she would never suffer the cares or calls of her regency to prevent her devotions, so our good daughter would rather the body should go without its breakfast than have her soul fast. This communing with God she regardeth not as a set task, which the mind and conscience may go and perform while the heart stays at home, but her feelings are always ready to do their part. Clean contrary to the conceit of the pretty child, who thought he might say his prayers over fourteen times and then not say them for a fortnight. She likewise putteth her especial confidence in God's providence, and in a word doth totally obey the injunction of the Philosopher, 'Deos multum amare, precari et cogitare.'

Most bessemingly doth she conduct towards her parents. Nay I do here so much admire her that I would gladly indite a long discourse did not the ear and eye tire so much sooner than the tongue and pen. Wherefore summarily.

1. She obeyeth their every command and wish. In this, mindful that she followeth not more her own inclination than the teachings of scripture. To which point divers passages might be cited, but chiefly Ephesians vi. 1, 2, and Jacob's dutiful behavior, Gen. xxviii. 7.

2. She doth not wait (in all instances) to be directed, but even runneth before want in her attentions. Wherefore in the presence of her parents she is ever on the alert to discover if she may advantage their condition. Oftentimes doth she lie in ambush and spring suddenly on an occasion to benefit and please them. In her conversation before them she principally respects propriety. If so be that they are gray she aimeth chiefly to be grave, and to this end meditateth often.

3. She seeketh their advice in all heavy matters, but eminently in that of marriage. And wisely, since 'no master like experience.'

4. She becometh one of the firm in looking after the general welfare of the household. While Cardonius was absent with the army, his daughter Famillа, (passingly discreet) prevented one of her father's richestestates ('optiman rem') from passing out of his hands. She is even first mate, and ready at the captain's bidding to take the helm and steer safely. As for her carriage towards the residue of the family

It is her meat to be kind and serviceable unto all. But especially doth she think it meet to look after the young children. For she knows that if they be not profitably or innocently engaged, the devil will be seeking to engage them, since he has various establishments (mischief shops) here and there, in which children are mostly employed; and if he can catch them shortly after they leave their cradles, he is not fond to leave them till they enter their graves. She refraineth not from teaching them wholesome psalms and hymns. Indeed she devotes much of her time to their catechising and inward improvement. Hereto she has memorable examples from her own sex, as Aurelia and Attia who reared Julius and Augustus Cæsar, Cornelia who educated the Gracchi and made rare youths of them, saying once to a Campanian lady who was displaying her jewels, 'These are the only jewels of which I can boast.' But mark how she demeaneth herself to the world.

From her own sex she attaineth full confidence and love. First by her uniform kindness and gentleness. Secondly by being (according to her means) their helper. Thirdly by never playing false with a trust. Fourthly by not bearing a stomach sharp-set for scandal. Fifthly by so seasonably bringing them into smooth sailing who have foundered by sickness, or the like discomfiture. Sixthly by always wearing the manner which her mother (nature) gave her, not lording it to the humble, nor seeming down to those who are up. But I mind me of the Proverb, 'Short precept, long practice.' Our good daughter

To the male part of the world doth acquit herself discreetly. With old men she is attentive and respectful nor counteth them wearisome. Indeed she so handsomely foldeth up her discourse as the rather to be sought by them. Excellently Seneca, 'Adolescentula senectuti sermone delectat.' But towards young men.

It is her gospel rule, unalterable as the laws of the Medes, to be modest and (at the least wise on new born acquaintance) quite retiring. She hath not studied the art of love-making; knowing a wise man will never love one who makes that her business. She is not one of your fantastic deceivers, bright eyes and winning smiles outside, hypocrisy within, whitened sepulchres so fitly rebuked in Matthew xxiii. 27. Here the fable of the Syrens will out. Ancient and modern mythology differ in their representation, but both feign them beautiful. They reside on rocks, where vessels are in danger of splitting, allure passengers by the sweetness of their melody and put them to death. But our good daughter is no Syren (albeit she singeth such measures as savor not of folly.) In her walking intercourse with the world she weareth much a veil. Whenever the Grecian damsels went out they were obliged by law to be attended by a slave bearing a lighted torch. But virtue is her torch always lighted in her heart. In fine she is wary both in matter and manner to young men, knowing their hearts, unlike Achilles, have not been dipped in the river Styx to make them invulnerable. But of her carriage towards herself.

Here she endureth not conceit and is rather-wise humble than haughty. Sir Thomas Clefton calls monk Ucanius proud for his humility. But our good daughter's humility is so kneaded in her character as hardly to be distinguished (per se) and she would blush did one tell her she possessed this goodly leaven. Admirably the Preacher, 'Humility is so delicate a gem that he who thinketh he has it, showeth by that, that he hath it not.' Touching raiment she setteth her eye on comeliness, knowing God meant not she should live to dress, but dress to live. O she mightily detesteth that Tyrant Fashion who hath usurped the throne of common sense and doth utter manifold edicts, to the wise rather grievous than grateful. But such edicts she holds apocryphal, as found neither in God's word, nor the canon of reason. By the Oppian law, the Roman ladies were forbidden robes of various colors, or ornaments worth more than half an ounce of gold. But she needeth no Oppian law to teach her wisdom. She journeyeth often in her own heart; verily giving long seasons to self examination. At last she knoweth so well all its intricacies as rarely to be deceived therein. She ever aimeth at the improvement not (as do many) of her person solely, but chiefly of her soul. But what go I about to do thus lengthily! That was a wary fool who jestingly said to the Danish King Herold II. (son of the earl of Kent) 'Methinks sire, had your speech been shorter its effect had been longer.' Like Job I may 'darken counsel, by words without knowledge.' Wherefore here I turn the key of my soul, yet leaving it in the lock. F. A. W.

FOR THE REGISTER AND OBSERVER.

THE POOR NOT EXCLUDED FROM OUR CHURCHES.

An offensive charge of 'Aristocracy' has recently been made against our churches. It has been said, for what purposes we know not,—that the Rich are accommodated in them to the exclusion of the Poor; and that distinctions of classes are thus made in the house of God, where such distinctions should be unknown.

That there is no ground for this complaint, has already been sufficiently proved. That it is an invidious charge, tending to no good, but mischievous and offensive in a high degree, as exciting jealousies in one class of the community against another, between whom, as there are inseparable interests and dependencies, there should be cordial fellowship,—it were not difficult to show. Neither can it be the part of a good citizen, or a good teacher of religion, whose special province it is to promote peace and good-will among men, to lend himself to suspicions and distrusts like these.

But let us look, Mr Editor, at the facts in this case. What is the foundation for this complaint—that the Rich occupy our churches to the exclusion of the Poor, or of the less favored classes of the people? Can any thing be further from the truth? For by whom are our churches filled? And by whom, for the most part, are they possessed? By the wealthy, or the honorable alone? Most surely not. These form but a small portion of any community, whether of a city or a congregation. They cannot fill our churches—which *are* filled by persons in all conditions, by the Rich in his fullness and the Poor in his straits, by the prosperous in their comforts and the sorrowful in their griefs, by the aged in their infirmities and the youthful in their strength; by the laborious mechanic who owns his pew, and fills it well with his numerous flock, and the no less laborious merchant, who has risen from nothing; who came into the city perhaps not many years ago a poor working boy, and whose incessant industry alone, with God's blessing upon it, has made him rich. But take away from even the most wealthy, and if such a term may be admitted in so grave a connection, the most fashionable congregations, take away some ten or a dozen families, and who remain but persons in the middling, and many below the middling walks of life? And even of the few, who are now rich, what a considerable proportion were once poor, or may soon become so,—such and so signal are the changes in our community; and so groundless and pitiful are the jealousies of wealth, a distinction which may be possessed today and lost tomorrow, and which in ninety-nine instances out of a hundred in our community has been the fruit of painful industry.

'But there are no Poor,' say these philanthropists, 'in your churches!' and truly one would think from the complaints that are uttered, that the Poor were the only class to be provided for; and as if a ministry and churches for the Rich were matters of little importance. But the answer to the question is,—the Poor in their proportion are found in our churches, some twenty, some thirty, some forty, attached to the place by sacred associations, to the Minister by his pastoral and friendly care, to the Deacons or Wardens by their faithful distribution of the charity, to the people as their fellow-worshippers, and to not a few of them personally by their kind notices and considerate gifts.

Now this we affirm is the state of most of our elder churches. It may not apply to some of the younger or most central societies, to which for very obvious reasons the Poor do not so often resort. But we ask in our turn, does this mingling of all sorts and conditions of people in the same congregation look like 'Aristocracy' in our churches? Is it not on the contrary one of the most engaging spectacles presented in our public asssemblies? And is there not a healthful influence alike to the Rich and to the Poor, to the individual and to the community from this meeting together under one Lord and Master of us all?

'But admit, as we readily do, that in some of our churches those, who can purchase or hire pews are so numerous as to exclude such as cannot. In other words, that the whole room is wanted by those, who can pay for it. This may be expected as we have said, in the most central places of a city. But surely the ability to pay does not diminish either the right, or obligation, to worship God. And will it be pretended, that it is of less importance for the rich to attend church than the Poor, or that their souls are less to be cared for than the souls of others? On the other hand is it not of vital importance to the community, that the conspicuous and the influential should uphold by their example as well as their wealth the institutions of religion? And who does not see of what evil consequences it must prove, should the rich become negligent or indifferent to these precious interest of Society?

But the Poor it is still complained are excluded from some of our churches. What then? Are they not accommodated and welcomed too in others, which, though less central, are not to them the less convenient. And for what but this very purpose has the Ministry to the Poor in this city been established? And by whose labor and at whose expense, let me ask, has this ministry been maintained? By the services, in some instances almost gratuitous of faithful and devoted men; and by the contributions of these very churches, who are here, forsooth, charged with 'Aristocracy.' I know not what notions some people for their own purposes may attach to this term: but to my poor view that ministry looks exceedingly like Christian charity. And as such it has been commended, and what is more to the purpose, has been imitated by other churches both in England and in our own country. Our Unitarian brethren abroad have abounded even as we have thought to profuseness, in their praises of the example we have thus set, of 'caring for the Poor.'

In truth, Mr Editor, nobody but an absolute stranger to our institutions, civil or religious, will be ready in these days to charge them with 'Aristocracy.' There is not even a tendency to Aristocracy. It is all clearly the other way. It is a tendency, moreover, that needs no helping. And in our estimation that man best fulfils his duty as a philanthropist, as a good christian and a good citizen, who seeks, not to divide but to unite; not to excite the rich against the poor or the poor against the rich, or even to do that, which beyond his intention works the same mischief; but to promote in all classes the confidence and good-will which should always spring from their mutual wants and mutual interests.

Yours, A FRIEND OF THE WHOLE.

CHRISTIAN REGISTER.

BOSTON, JULY 9, 1836.

BENEVOLENT SOCIETIES IN FRANCE.

In the correspondence of the *N. Y. Observer* and *Boston Recorder* we find accounts of meetings in (April last) of societies of similar names and like designs to many that exist among us, instituted by Protestants, for the advancement of their views of Christian truth. These meetings are represented as growing in interest. Protestants scattered over the land thus find the amount of their strength, and are encouraged and cheered by intercourse with each other. Bible, Missionary and Tract societies have been formed, and the meetings of the present year were attended by more than fifty ministers of the gospel.

The *Society of Christian Morals* held its meeting on the 18th of April. We well recollect the early publications of this Society, which gave promise of doing much for the melioration of society. The great object of the founders was—*the application of the precepts of Christianity to the social relations.* To these precepts it was their aim to draw the attention of their countrymen; 'precepts,' they said, 'essentially the same as those which the Creator has engraved in the hearts of all; but which Jesus Christ has developed and presented in a luminous and attractive manner and recommended by the most powerful motives.' To interest men in these precepts, and thus 'to conduct them to those sentiments of benevolence which shall induce them to abjure all bitterness, hatred and dissension, to love one another, to treat each other as brethren, and in fine, to seek and procure peace; what more delightful end could be proposed?'

According to these great views, the society embraced both Catholics and Protestants. The early objects of attention were the *Slave-Trade, Prisons, Gaming and Lottery Houses,* and *permanent and universal Peace.* Its first president was the *Duke de la Rochefoucald-Liancourt,* and the *Duke de Broglie* was late (if he be not now) President.

We have known but little for some years past of the doings of this society; but a good deal of attention was attracted to it, the present year, in consequence of the Report of a committee, by their chairman, the celebrated *de Lamartine,* on the *Abolition of the punishment of death.* We present from it all the extracts which we have seen.

'By maintaining the right of punishment by death we confound revenge with justice, and sanction the brutal lex talionis which punishes evil by evil, washes out blood with blood, throws one dead body upon another dead body, and says to man: Look! I know not how to punish crime but by committing it! And yet, such a law was just,—I correct myself—seemed just while the conscience of mankind knew no other. This law was just, but was it moral? No, gentlemen, it was a carnal law, a law prompted by feebleness, by despair. It made the community the avenger of an individual, the murderer of a murderer. The community has a higher duty to perform; it should restrain men from crime, not by setting the example of murder, should cause the moral law to be respected and to triumph, not by itself violating the law of nature; should seek to restore the work of God and proclaim every where the grand social and divine principle, the eternal precept of the inviolability of human life.'

* * * * 'No doubt, gentlemen, there must be a sanction to the law; but there are two kinds of sanction: a physical sanction and a moral sanction, which must both concur to satisfy the community. According as a community is more or less advanced in civilization the sanction of its laws partakes more of one of these two kinds of penalty,—that is to say it is more physical or more moral, more pruinitive or more corrective, and the pain inflicted is more bodily or more mental. Thus the primitive laws punished by death; but christian and civilized laws suppress the sword or make it gleam but rarely in the eyes of the people, till at lenght imprisonment is substituted for capital punishment.'

* * * 'But fears are excited at the prospect of an increase of crimes by any mitigation of punishment. Yet the torture and some other punishments have been abolished, and the records of crime, remain nearly the same. The state of society has more influence to increase or diminish crimes, than the character of the laws. Tuscany has abolished punishment by death, and there crimes against individuals are next to nothing. At Naples and at Rome, the introduction of French penalities has reduced assassinations to thirty for a hundred. In Russia where, during the last thirty years, there have been but four capital executions, crimes against life diminish every year. In France we have inflicted the punishment of death for infanticide and infanticide has not diminished. Records show that crimes diminish in any place in proportion to the education and comfortable living of the inhabitants, and that moral punishments abate the ferocity of crime.

* * * 'It is said danger and expense attend a change from one system to another, which the community should not incur. But the change proposed is a temporory imprisonment of the condemned in our houses of detention, until there are erected a number of *penitentiaries* in France, or our remote colonies. An expense of some millions is to be borne for a few years,—an expense which would not be felt, an expense which, I venture to say, would be covered in a few days by voluntary subscription: a glorious subscription—a subscription to preserve life. The executioner would be the only loser; but he would recover his claim to be a man! As to the danger from the increase of crimes, I do not believe it. It will be the first time that ever generosity instigated revenge. But suppose that there should be a momentary disquiet in the country, ought not this risk to be run? Shall the community and the criminal forever wait to see which of the two shall first cease to be ferocious? Must not one or the other begin? Can it be hoped that the criminal will give the first example of virtue and mildness? Must not the community begin? Is it not belying Providence to fear ruin from the practice of virtue?'

Similar views have been gaining ground in France. They have met indeed with checks from adverse circumstances, as they have among us; but such circumstances, temporary in their occurrence and consequently temporary in their effect, after having gone by, will leave the minds of each community free in their meditations, free to utter their convictions.

Executions are becoming comparatively rare in France. The King is opposed to them. The following fact, so honorable to the character of *Louis Philippe* as a Sovereign, we take from the correspondence of the *New York Observer.*

This prince does not allow any capital execution in the whole extent of his kingdom before he has *himself* examined every part of the trial; and whenever he finds mitigating circumstances he exercises his right to change the punishment of death to that of hard labor. This is true benevolence in a king: which does not consist in giving alms, for these alms cost him no privation; but in devoting a part of his time to the investigation of criminal affairs, in order to spare, if possible the blood of murderers.

PITTS STREET CHAPEL.

The corner stone of the Chapel about to be erected in Pitts Street for a free place of worship, to be conducted by the *ministry at large,* was laid on Thursday morning last.

A large number of persons assembled to witness the solemnities, which were introduced by a prayer offered by Rev. C. F. Barnard, followed by an original Hymn.

Addresses were then made by Rev. F. T. Gray and H. B. Rogers Esq. The box with the inscription was then deposited on the stone, and this ceremony was followed by a prayer offered by Rev. E. T. Taylor. The services closed with a Hymn, Doxology and Benediction.

The Inscription which we here subjoin, shows the special purpose for which the Chapel is to be erected, and how it is connected with the important and interesting charity of the ministry at large.

INSCRIPTION.

In the year 1828, an Association of Gentlemen erected, by subscription, a small wooden building in Friend street, '*for the free religious instruction of the Poor of the City of Boston.*'

In it were gathered a Church and Sunday School, the former under the pastoral care of Rev. Joseph Tuckerman, who had already entered upon the labors of a minister at large in this city,—and the latter in the charge of several benevolent laymen.

The work, thus commenced, has been crowned with such success as at length to require more ample accommodations.

The present Pastor and Teachers, through the blessing of God and the aid of the good and liberal throughout the city, erect this more spacious and convenient edifice.

It is designed for the free use of parents and children in this vicinity, who, by the dispensations of Providence or other causes, are deprived of the blessings of regular religious worship and instruction. To those who long for the bread of life and cannot obtain it; to those who are ignorant of the rich blessings of Christian hope and consolation; to those who deny and revile the name of Him who shed his blood to save them; to the unfortunate, the afflicted, the heedless, the doubting, we say come—come freely to this temple of our God—come, worship and obey your common Creator and Father, and may the gentle dews of His grace refresh and strengthen your hearts.

We dedicate this Chapel to the worship and service of Almighty God through Jesus Christ our Savior.

May it be accepted by Him, and ever filled with his spirit!

Herein let His name be known and His will obeyed!—Here may Christ be preached!

Here may the praise of God be perfected!

Here may the salvation of the Gospel be sought and found, by multitudes of the aged and the young!

Here may the word of God be displayed in all its lights, its treasures, its blessedness, to the poor!

Here may the regenerating and sanctifying influences of Christian truth be felt by those who shall come together for worship!

Here may many a wandering soul feel that it has found the House of God and the Gate of Heaven!

And here, till this structure shall crumble to ruins, may souls be redeemed,

AND GOD BE GLORIFIED!

This Corner Stone
was laid on the
Seventh of July, A. D. 1836.

'*And the multitude that went before and that followed, cried, saying, Hosanna to the Son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the Highest.*'

THE INDIAN WAR.

We have said that the Creek hostilities sprung immediately out of the Seminole war. In order that this fact may be well understood it is necessary to give a short account of the treaties made by our government with the Creeks and Seminoles, whether jointly or separately. We are indebted to the able speech of Mr Everett for the abstract we make, with considerable pains on our part, to present it in the most intelligible form.

In Jan. 1821, the Creek treaty of Indian Springs was concluded. At that time the Seminoles were a component part of the Creek nation, though a distinct band. By this treaty it was agreed that the sum of $250,000 of the money to be paid to the Creeks for the cession of their lands, should be paid to citizens of Georgia, for property formerly taken or destroyed by the Creeks. This was reserved for that purpose, by our Government, and paid accordingly.

In Sept. 1823, the treaty of *Camp Moultrie* was concluded with the Seminoles, they having separated from the Creeks. By this treaty we stipulated to pay them annuities for twenty years, and guarantied to them their narrow limits.

In May 1832, nine years after the preceding treaty, and more than eleven years before the expiring of the stipulated annuities, the Seminole treaty of *Payne's Landing* was concluded. The Seminoles allege that this treaty was forced upon them. If so the annuities are still due, and their right to the territory before recognized is still perfect. In the preamble to this treaty the Seminoles are made to express their grateful sense of the paternal solicitude of the President, and their obligations to him for showing them a land of promise, a Canaan of rest; and they agreed, if their agents should be satisfied with the country (west of the Mississippi) and if the Creeks should be disposed to reunite with the Seminoles as one people, they would remove within three years, at the expense of the government of the United States—the emigration to begin as early as practicable in 1833; a certain described portion to be removed within that year.

Were the conditions of this treaty fulfilled? The Indian delegation visited the promised land, and before their return to their own people signed articles with our commissioners at Fort Gibson, expressing their satisfaction with the country and with the favorable disposition of the Creeks to unite with them. But Jumper, the head of the Indian delegation, afterwards maintained that the Seminoles were not bound to remove till they were satisfied with the report of their delegates. The delegates were satisfied with the country itself, but dreaded the hostile character of the surrounding tribes, and they claimed the right of the Seminoles to a hearing before the treaty was enforced.

The country West of the Mississippi had been secured to the Creeks by treaty, in March 1832. But at the close of 1833 only an eleventh part of them had removed. The Seminole delegates had consulted only this small portion of the Creek nation, which fact our commissioners and our government well knew, before the treaty was ratified. The right of the Seminoles on the west depended on the Creeks, and a small part only assented to the union.

By our treaty with the Creeks, Feb. 1833, and with the Seminoles, March 1833, a separate location was provided for the Seminoles. This, if not conflicting with the Seminole treaty of 1832, is a very different provision, and brings our government into the awkward predicament of providing in concert with the Creeks of the west, at one time for a union, and at another for a separate location. But the most remarkable thing about these cross purposes is that the portion of the Creeks on the east of the Mississippi, the great body of the nation, had no part or lot in the matter. General Eaton in a letter to the Secretary of War, March 1835, nearly two years after the supplemental Seminole treaty says—

While negotiating with the Indians *last year,* at Washington, I understood the Creeks *discovered* this act, and had sent word to the Seminole bands, that while they were willing to receive them in their limits as a portion of their nation, they would not suffer them to enjoy any separate allotment of their soil. This, too, has intimidated them, and is, I dare say, the essential cause of their reluctance to go off.

It cannot be that our government regard the Creek nation as bound by a treaty formed with a small minority of the people, a treaty which the majority seem to have *discovered* by accident.

The great occasion of reluctance to removal on the part of the Seminoles, and of mingling with the Creeks, or bordering upon them in a new territory, is the insecurity of their slave-property, which, though stolen more than thirty years ago from Georgia, was confirmed to them by the Creek treaty of 1821, when the Seminoles were a component part of that nation.

Nor, says Mr Everett, were they bound by the treaty to amalgamate with the Creeks; nor were the Creeks east bound by the act of the Creeks west, assigning the Seminoles a separate location. The country west was ceded to the whole Creek nation; no part of it could be ceded to the Seminoles, without the assent of the Creek nation; neither the first ten Creek emigrants, nor the first hundred, nor the first 2,459, had the right to cede the whole or any part of the territory.

The act, then, of the delegation of the Seminoles, however formal, was an act done without authority, and, in its operation, in fraud of the rights of the Seminoles. Can, then, the United States honestly or decently avail themselves of this act as evidence of the fulfilment of the condition precedent?

Again, the treaty was not seasonably ratified on our part, and the failure so far as it appears, was a failure from neglect. It was concluded May 9th 1832 and received on the 29th. Congress was then in session and continued to be till the 16th of July. The treaty with the Seminoles of May 1832, and the additional treaty of March 1833 were not ratified till April 1834, before which time by the terms of the treaty of 1832 one large portion of the Seminoles were to be removed.

General Eaton, in a letter to the Secretary of War, 8th of March 1835 appears well to understand the matter, and to have true notions of honor and justice. This letter, creditable alike to his understanding and his honesty, we quote in part.

'I have received your letter, with its enclosures, relative to removing the Seminole Indians, under the provisions of the treaty of 1832, but which was not ratified until 1834. I pray you, does not this circumstance raise a doubt whether, by strict rule, the treaty can be considered valid and binding? Our Indian compacts must be construed and controlled by the rules which civilized people practise, because, in all our actions with them, we have put the treaty making machinery in operation, precisely in the same way, and to the same extent, that it is employed with the civilized Powers of Europe.

The General then adduces a parallel case (on the cession of Florida to the United States) of neglect on the part of the Spanish Cortes, which was remedied by after action.

General Eaton adds:

The treaty says, one third of the Seminoles shall remove the first year, viz. as early as practicable in 1833; and one third in the next, and the next, 1834 and 1835. Now, until 1834, when the ratification took place, the treaty was a dead letter. It is in their power now to plead, and say, we were ready in 1833 and 1834; and, hearing nothing of your determination, we had a right to suppose you did not mean to stand by the treaty, and accordingly our minds have changed. With civilized nations, I think the plea would be available; and, if so, the Indian should have the benefit of it.

Here we must leave the matter for the present.

The following notice of the volume of prayers by Rev. Mr Brooks of Hingham, is taken from an Albany paper. We are gratified to see that this collection of prayers, here so well known and highly valued, is duly appreciated by some persons at a distance, whose favorable opinion is worthy of respect.

MR BROOKS' NEW PRAYER BOOK.

Messrs Editors:—I have not been a buyer of Prayer Books; but the high reputation of Mr Brooks' last volume induced me to purchase one, and I have examined it patiently, and I must say it is the first book of this kind which ever satisfied me. There are many reasons for my liking it. It has no sectarian party prayers. The very spirit of pure Christianity pervades it. The style is new. There is a total absence of philosophical words or rhetorical flourish. The sentences are very smooth, comprehensive and short. Horace's rule of simplicity is attended to in every page. The volume embraces a greater number of occasional prayers than I ever saw before; yet all are necessary; and they keep to their subjects with pertinacious fidelity. I like the book because it comes directly to the common wants and wishes of human beings situated as we are. I have read the book through, although this may seem strange to some of my profession, and if parents will use it in their families, it would be an instrument next to the Bible, of creating and sustaining a deep rational and gospel piety. A LAWYER.

DEATH OF MR. MADISON.

After a gradual decay of long continuance James Madison, the fourth President of the United States, died at Montpelier in Orange Co. Virginia, on the 28th June, in the 86th year of his age. The following facts respecting his public life and services are copied from the Boston *Daily Advertiser.*

He was one of the framers of the Constitution of the United States, and the last survivor, of the members of that convention. He was one of the distinguished champions of the constitution, at the time of its adoption, and in concert with Hamilton and Jay produced the Essays published under the designation of the Federalist. On the adoption of the constitution he was for a number of years a distinguished member of Congress for Virginia, under the administrations of Washington and Adams, and Secretary of State during the whole administration of Mr Jefferson. He was inaugurated as President of the United States in March 1809, and after filling the office for two terms, was succeeded in it by Mr Monroe in 1817. Since that period, he has declined taking any part in public life, with the exception, we believe, of once serving as a delegate to a state convention for amending the constitution of Virginia. He was equally distinguished by his talents and virtues in the various important stations which he filled, and by his amiable and exemplary character in private life.

CHRISTIAN EXAMINER.

The number for the present month contains Reviews of the following works. I. Cox's Life of Melancthon. II. The true plan of a Living Temple &c. III. McCulloh on the Christian Evidences. V. Publications of Bishop Hopkins—namely, The Primitive Creed, Christianity vindicated, and the Primitive Church. VI. Beaumont and Tocqueville on the Penitentiary System of the U. S. &c. VII. Sermons, Addresses and Exhortations, by Rev. Jedidiah Burchard. The IVth article is an Essay entitled—The 'Angel of Jehovah,' mentioned in the Old Testament not identical with the Messiah.

Brief *Notices* are given of Fox's Sketch of the Reformation and of Fosdick's Translation of Hug's Introduction to the New Testament with Notes by Professor Stuart. Professor Felton's translation of Passow's German Greek Lexicon is announced as in progress.

MASSACHUSETTS TEMPERANCE SOCIETY.

We have read with much gratification the Address of Dr Walter Channing delivered before the Massachusetts Temperance Society in May last, and recently published. He gives a brief history of the origin and progress of the society and of what it has accomplished; of *the growth, in* connection with it, of temperance principles, till the period arrived when all the friends of temperance united in the principle of total exclusion of distilled spirits, as drink. He gives due praise to the *American Temperance Society* for having anticipated all other associations in this fundamental principle, in 1826 though at the Annual meeting of the Massachusetts Society two years earlier, 'The Society voted, that the members be requested to sign an obligation that they will not distribute liquors to those who are employed by them to labor.'

Dr Channing however encourages no rivalry, but that of wise and zealous efforts to promote the great end. His is a discourse to be read one in which truth, philosophy and feeling are mingled in sweet alliance.

The Report of the Council of the Society is published with the Address. It contains an honorable tribute to the memory of Mr Hildreth who died the last summer while performing the arduous duties of Corresponding Secretary and Agent of the Society. 'Mr Hildreth had collected a great number of facts which bear directly on the important question, how far the continued possession of real property may be affected by intemperance, or what changes of ownership in such property intemperance may produce. The report shows how melancholy these changes have been in our state.'

COMMENTARY ON THE NEW TESTAMENT.

It appears from an Advertisement in this day's Register, that James Munroe and Company propose to publish a Commentary on the Old Testament 'for popular use,' by a clergyman of distinguished reputation as a Biblical scholar. We understand that Rev. Mr Peabody of Portsmouth is the person who is preparing the work. He is, as we believe, fully entitled to the character ascribed to him in the advertisement. He will not, like some commentators, produce

'A wag on load of meanings for one word,
While A's deposed and B with pomp restored.'

He will not darken what is already obscure by learned ambiguities and superficial glosses. Where he does not feel sure of the meaning of the text, he will weigh probabilities and decide by the preponderance of evidence.

In speaking, last week, of a similar work prepared for publication by Mr Bradford, we expressed the opinion that it is greatly needed. We hope that both will be published, and that the authors and publishers will be liberally rewarded.

WATER FOR BOSTON. Mr R. H. Eddy, Civil Engineer, has made a full report on the means and expence of supplying the city with water from *Spot* and *Mystic Ponds.* We have no room for the details of the Report. The estimated expense of bringing a supply of water from Spot Pond, which, it is supposed, will be sufficient for many years to come, is $388,747. The cost of an additional supply from Mystic Pond is estimated at $218,130. No estimate is made of the cost of distribution in the city.

PUBLIC INSTRUCTION.

We have received a small volume entitled a *Lecture on Public Instruction in Prussia,* read before the American Institute by George Hillard Esq. of Boston. Philadelphia: Key and Biddle. 1836.

The Lecture was prepared by Miss Eliza Robbins, by request. She had written several anonymous articles which appeared in the Christian Register on the subject of instruction, which attracted the attention of the public, and the Author, who was not then known to the directors of the Institute, was applied to, through the Editor of the Register, to prepare a lecture for the Institute on the subject of the Prussian System of Public instruction, and its application to the Schools of this country. This was accordingly done, and it is now published with other materials and remarks relating to the same subject.

This little work affords an opportunity for those who are interested in the improvement of our common schools to compare them with the plan and purpose of the Prussian Institution. From such a comparison they will see in what particulars our system is defective and how it might be essentially improved.

The Author of this book has shown her zeal in the cause of common school education by the preparation of several valuable school books which have been printed and which are extensively used.

We recommend to general attention the Lecture of which we have now spoken, and the additional matter relating to the *Small Normal Schools* in Prussia, and the state of *Public Instruction in the United States.* No where else in so small a compass can so much information be procured respecting the celebrated system of common schools in Prussia, of which every one must be curious to learn something.

AMERICAN UNITARIAN ASSOCIATION.

We understand that an Auxiliary Association has been formed at Walpole in the Rev. Mr Storer's Society; with the following officers.

Asa Whitman Esq. *President.*
Joshua Stetson Jr Esq. *Secretary.*
Truman Clarke Esq. *Treasurer.*
Mr Palmer Morey, Maj. J. A. Gould, Mr James Boyden, *Standing Committee.*

We are happy to learn that the visits of the the General Secretary are favorably received in all our Societies, and are instrumental in awaking a deep interest in the truly benevolent and Christian objects of the A. U. A.

DIVINITY COLLEGE.

We understand that the Visitation of the Divinity College, at Cambridge, will take place on the 20th inst. We expect to be able to furnish a more particular notice relating to that occasion in our paper of next week.

THE NEW ENGLAND BOOK.

A book with this title is proposed to be published by Otis, Broaders and Co. containing 'the productions of the best living authors, native in New England,' with embellishments from 'our most improved artists.' The compilation is to consist of prose and poetry and its typography and embellishments are intended to be 'unrivalled.' The work will be edited by PARK BENJAMIN ESQ. We hope the laudable undertaking will succeed.

THE STRANGERS FRIEND.

This is the name adopted for a proposed periodical work to be conducted by Herman Bokum, author of 'Stranger's Gift' &c. and to be published by Otis, Broaders and Co. It is to be devoted to information suited 'to the naturalized and strictly foreign population in the United States;' and of course it will contain things important to be known by our native citizens, who, from their stations or their benevolent character, may exercice an important influence on the *naturalized and foreign population.*

The subjects embraced are statistics relating to foreign emigrants in this country—Education, Religious Societies, Charitable Societies, &c. of foreign countries as affecting the condition of the people who migrate to the United States.

FOR THE REGISTER AND OBSERVER.

Mr Editor,—Permit me to notice a mistake in the name of an early Minister of Lynn, in the last Number of the North American Review. It is not, indeed, very important; but may as well be noticed, since that periodical is always quoted and considered as remarkably correct. In the article on American Writers in Latin, (page 43) it is stated that Samuel Whitney was a clergyman in Lynn. And it appears not to be a typographical error, as he is twice named, and called Whitney. Samuel Whiting was sometime the pastor of the church in Lynn and a very good scholar.

NEW PUBLICATIONS.

The Introductory discourse and the Lectures delivered before the American Institute of Instruction, in Boston, August, 1835. Including the Journal of proceedings and a list of the officers. Published under the direction of the Board of Censors. Charles J. Hendee. Boston: 1836.

This is a valuable addition to the annual volume of discourses on the various topics which relate to the improvement of education, a subject which, in its most comprehensive sense, includes all the highest interests of the human family. It must give heartfelt pleasure to all considerate persons, that the institute has pursued so successfully its great purposes, and that its managers have been able to imbody in a series of publications, such valuable treatises on the various subjects which relate to the government and instruction of schools, from the highest philosophical views and speculations to the humbler details of practical experiment.

One way to encourage the continual endeavors of the *American Institute of Instruction*, is to purchase its publications. This is due to the publications themselves on account of their intrinsic value; it is due also to the Institute, which expends much time and money, and manifests great skill, in procuring the important information which is thus provided for the public.

Story without an End; Translated from the German of Carove, by Sarah Austin; with a preface and key to the emblems, by A. Bronson Alcott. Boston: Joseph H. Francis, 1836.

This is a very pleasing book for a tasteful adult, and much of it, perhaps more than we are aware, may entertain and exalt the child. But there are some things in it apparently too imaginative for children, or too refined in the imaginin. The little apologues embracing animal and vegetable life are beautiful in their kind; they are not labored and formal, and if the moral is sometimes too recondite for a child's intellect, it is always worth seeking.

The Old World and the New; or, a Journal of Reflections and Observations made on a Tour in Europe. By the Rev. Orville Dewey. In two volumes. Vol. I. New York: Harper & Brothers, 82 Cliff Street. 1836. Sold by Russell, Shattuck & Co.

The reader who takes up these volumes as Mr Dewey's Travels, may very possibly be disappointed. He will not find the work conducted according to the common fashion of an Itinerary; and this, Mr Dewey says, was not his design. But as a work of an enlightened and philosophical mind, ever open to suggestions from what he saw in the old world in comparison with what exists in the new, it will be read with interest by all thinking persons, by all who not only value facts but also what the facts teach. The title of these volumes is novel, and what is of more consequence is descriptive and full of meaning. The author is never a listless or mechanical observer.

CONGRESS.

In the Senate on Monday, June 27th. The bill for the relief of the sufferers by the late fire in New York; the bill to increase the emolument of the Marine Corps; and several other bills, ordered to a third reading on Saturday, were severally read a third time and passed.

The Senate proceeded to consider the Message of the President, accompanying the Bill to fix the day for the annual meeting of Congress, &c., which he had returned to the Senate.

The question being on the passage of the bill, the objections of the President to the contrary notwithstanding, after some discussion the question was taken on the passage of the Bill and decided as follows—Yeas 16, Nays 23.

A Bill to establish a Foundry; an Armory in the West, and one in the South:—Arsenals in the States in which none have yet been established: and Depots for arms in certain States and Territories, was then taken up, and after various unsuccessful attempts to amend it passed to be engrossed.

In the House of Representatives, the following resolution offered by Mr Vinton was passed.

Resolved, That the following shall be a standing joint rule of the two Houses, viz: That after six days from the commencement of a second or other subsequent session of any Congress, except the final session of such Congress, all bills and joint resolutions, which originated in and had passed either House, and at the close of the next preceding session remained undetermined in the other House, shall be resumed, and acted on in the House, where it remained undetermined, in the same manner as if an adjournment had not taken place. [Negatived in the Senate.]

The bill making appropriations to carry into effect certain Indian Treaties was taken up. This bill appropriates $1,500,000 for carrying into effect the stipulations of the late Treaty with the Cherokees.

Mr Adams and Wise earnestly opposed the bill so far as it contains appropriations for the Cherokee Treaty.

In the Senate, on Tuesday the 28th. The resolution offered by Mr White some time ago, *rescinding* the resolution of the Senate of March, 1834, declaring that the President had transcended his authority in reference to the removal of the deposites, was taken up, and decided as follows: Yeas Messrs King of Georgia, White—2. Nays 28.

In the House of Representatives, the 'bill making additional appropriations for the Delaware Breakwater, and for certain harbors, and removing obstructions in and at the mouths of certain rivers,' was taken up, and was ordered to be engrossed for a third reading yeas—126, nays 64.

The House then took up the bill making appropriations for the improvement of certain harbors for the year 1836, and for other purposes.

The question was taken, by yeas and nays, on the passage of the bill, and decided in the affirmative—yeas 99, nays 85.

The House then took up the bill making appropriations for light houses, beacon lights, light boats, and the surveys of certain harbors, reported from the committee of the whole, with certain amendments.

The amendments were concurred in, and the bill ordered to a third reading.

Read a third time and passed.

In the senate on Wednesday 29th. The bill making appropriations for certain fortifications, (amounting to $4,000,000 we believe,) was taken up and an amendment, moved by Mr Clayton, was adopted—prohibiting the payment of any of the money to the disbursing officers, except so fast as the progress of the works rendered it necessary.

In the House of Representatives, the bill to continue the Cumberland Road, in the states of Ohio, Delaware and Illinois, was passed, and also to continue the same Road from Vandalia to Mississippi.

The House went into Committee of the Whole on the state of the Union, upon the bill to carry into effect certain Indian treaties.

The reading of certain documents relating to the Cherokee Treaty, being proposed, Mr Adams said that he had no objection to the reading of documents upon this occasion. If there was any document on this subject, which would take off any portion of the deep and damning stain that rested on this transaction; if there was any thing, that could in any degree lessen the disgrace which attached to the government in this matter he would like to hear it.

After the reading of various documents, showing the injustice done to the Cherokees, the appropriation for carrying into effect the Treaty with that nation was strenuously resisted by Mr Wise, Mr Adams and Mr Hoar.

In the Senate on Thursday, the expunging resolution was called up, and after a few remarks, Mr Benton stating that he left it to the Senate to act in reference to it as they might think proper, the subject was dropped.

The bill from the House making appropriations for fortifications, was again reported by the Committee on Finace without amendment. After some debate it was ordered to be engrossed, by a vote of 28 to 9.

A message was received from the President, announcing the death of James Madison, late President of the United States. Mr Rivers of Virginia, addressed the Senate in an appropritae eulogy, of the deceased. On his motion a committee seven, to be joined by the House, was appointed to consider and report what measures should be taken by Congress to testify their respect for the memory of the deceased. This resolution having been concurred in by the House, who added to the committee one member from each State, the committee subsequently, in the evening session, reported a joint resolution, recommending the usual badges of mourning, which was unanimously adopted in both Houses.

In the House of Representatives, the bill making appropriations for Indian treaties was debated at great length, on the motion of Mr Adams to strike out the appropriation for the Cherokee treaty; the bill finally passed without amendment.—yeas 127, nays 54.

The message from the President, announcing the death of Mr Madison being read in the House, Mr Patton, of Virginia, the Representative of the district in which Mr Madison resided, and Mr Adams, of Massachusetts, addressed the House with some remarks on the character and services of the deceased.

In the Senate on Friday July 1st, Mr King, of Alabama, was elected President of the Senate *pro tem.*

The resolution of the Committee on Foreign Relations on the subject of Texas, was taken up and passed unanimously. The substance of the resolution is, that the Government of the U. States will acknowledge the independence of Texas when it shall appear that it is independent in fact as well as in name.

In the House of Representatives, a resolution requesting the President to prosecute certain individuals, who, under the name of *Land Companies* are alleged to have been guilty of vile frauds upon the Creeks, and of instigating them to hostilities, was passed.

In the Senate on Saturday—The bill making additional appropriations for the Delaware Breakwater and for other purposes, was read a third time, and passed with amendments, reducing the appropriations for $900,000 to $600,000.

The bill making large appropriations for new light Houses, was lost.

The Harbor bill passed with considerable reductions, and the River Harbor bill with reductions of the appropriations, from about a million of dollars to half the sum.

In the House of Representatives the amendments of the Senate to the bills relating to Indian Treaties, Delaware Breakwater and Harbors, and Rivers, were severally agreed to.

The bill for the re-organization of the Land Office, and the bill supplementary to the act making appropriations for the support of the government for 1836, were reported to the House, and they were, by aid of the previous question, ordered to a third reading, and passed.

The session of the House on Saturday was protracted to 5 o'clock on Sunday morning, and the two last hours of the session was a scene of disorder, which prevented the transaction of business, though there was much, even at that late hour, which required the attention of the House.

The House being in committee of the whole, Mr Sutherland in the Chair, Mr Williams of Kentucky having been called to order by the Chair, and required to take his seat, he refused to do so, called the Chair to order, and persisted in maintaining his standing position. Mr Sutherland in consequence abdicated the Chair, which was resumed by the Speaker.

After a long effort and various expedients to adjust the matter, Mr Williams declining to make a satisfactory apology, the House passed a resolution, without a division, the purport of which was, that Mr Williams having refused to take his seat, when ordered to do so and having contumaciously ordered the Chairman to take *his* seat, he therefore defied the power of the Chair, and of the House, for which he was justly liable to the censure of the House. The House then adjourned to 8 o'clock, on Monday morning, leaving 150 or 200 bills to be acted on.

Cherokee Treaty.—This treaty has been ratified by the Senate. Fifteen members were however opposed to the ratification and Mr Clay offered resolutions for renewing negotiations in consequence of the circumstances, under which the treaty was formed. When the bill for making appropriations for carrying the treaty into effect came up in the House, it met with opposition and Mr Wise, in opposition to some members who favored the bill, said:

He would give a reason why this bill should not be voted upon at this time. It was sufficient for him that the House were not possessed of all the information under which the Treaty was maintained in the Senate. This Treaty was intended to be made by the Cherokee nation. It appeared, however, that it was made by the Ridge party; that the Government had paid no attention to the remonstrances of the Cherokee delegation, that two articles of the Treaty had not been approved by the United States; and that Schemerhorn had obtained a benificiary interest under the Treaty, for the execution of the Treaty. The gentleman from Georgia contended that the Treaty allowed them the value of their lands, but this was not the question. 'Had they been cheated and inveigled into a sale of their lands?' If they had been, he did not care what price was offered to them. He knew this—that none bnt Ridge's party attended the Council at which the Treaty was made; and, out of sixteen thousand people, only fifty five persons attended it, and ratified the Treaty. The nation by a vote of eighteen to one, appointed a delegation (Ross's) to remonstrate against the treaty,—to protest against it as a fraud; and yet that document, which would do honor to our Secretary of State, had just been read to us. He mentioned that John Ross was a poor man, a man who had sacrificed his all, body, mind and worldy substance, to the good of his people. How was it with the Goverment agents? Had they not grown rich by the spoils of the Cherokees? John Ross was not a man to be despised or calumniated by the gentleman from Georgia, (Mr Owens.) He was a man of talents and of such probity, that not one dollar of the flood of money poured upon the Indian tribes, out of the Government coffers, had ever stuck in his pockets; that man, standing on native character and genius, had overthrown in argument, our Secretary of State and the Attorney General of Georgia, and he withstood every thing in defence of the rights of his people, except the brute force of the Georgia guard. He did not hesitate to say that John Ross, who was pronounced by our Secretary of State, an 'impudent Cherokee,' was as worthy a man as that Secretary, and as worthy of a seat in the highest councils of this nation, as any man who held one. Mr Wise proceeded in a very eloquent and forcible manner, to vindicate the characters of the Rosses from the aspersions of Schermerhorn and Currie; and to maintain the rights of the Cherokee nation, in opposition to the claims of Georgia and the U. S.

Extract from the remarks of Mr Davis, (of Massachusetts,) in the Senate, May 21, on the bill making appropriations for the collection of materials and purchase of sites, and to commence the construction of certain Fortifications, and for other purposes.

Mr Davis said it was late in the day, and though the Senate seemed to be exhausted, literally worn out with this subject, as in one form and another it had occupied much of the session, he hoped they would bear with him a short time, while he explained the principles which would guide him in all the votes he should give. The proposition now is to increase the appropriation for a fort at Salem, from seventy-five to one hundred and fifty thousand dollars, and to divide it equally for the two coming years. It seems to be understood that, as this fortification is in Massachusetts, I shall not have the courage to oppose it, even in this unprecedented form. In this gentlemen are mistaken, greatly mistaken, for I ask no indulgence for this State beyond what I am willing to concede to others. I hope no sound rule of policy will be violated; no unnecessary or wasteful expenditure of the public money will be proposed, with an expectation that I shall vote for it, or the people of that State will approve of it, because the money is to be disbursed in one of its harbors. No sir: gentlemen need not flatter themselves with success in any such schemes, for they will not triumph by mercenary appeals to a people that have at all times and under all circumstances, defended themselves and maintained their liberties without fortifications. You may make such appeals to the weak, the timid, such as seek protection behind stone and mortar, and the bristling bayonets of a trained soldiery, but it will be treated with scorn by those who have the manly courage and patriotism to meet fearlessly whatever crisis may come, and to trust in their own strong arms and stout hearts, instead of the embattled hosts of the Government.

Sir, this is called a fortification bill to enlarge the defence of the country by the erection of new works. This purports to be the object upon the face of it; but if one may be allowed to judge from all he sees and hears in this chamber, from the repeated and urgent application to the Departments to ascertain the greatest sum that can be expended, from the reiterated prophecies that there will be no surplus found in the Treasury, from an apparent determination to make appropriations two or three years in advance, there is some object beyond fortifying the country, some ulterior purpose which is not openly, while it is secretly and ardently desired. When extraordinary measures are urged upon us, we have a right to look for extraordinary motives; and what motive is there for lavish appropriations at this moment? For appropriations two and three years in advance? It seems to me that one object is to squander the public money, lest there should be a surplus to go to the People; another, to secure the use of it to the deposite banks as loans without interest for them to speculate upon, while it is thus gradually wasting. Who does not perceive that if a million and a half of dollars is appropriated by this bill for 1827, it will be left in these banks, and that they will have the use of it, till drawn out, a year to eighteen months, and two years hence? Who cannot understand that at the lowest estimate, this would amount to $100,000 or $120,000, as a clear gratuity? These banks now hold about forty millions, which gives them a clear income or gift of more than two and a half millions of dollars annually under any the most unfavorable view of the matter, to secure the allegiance and fidelity of the stockholders to this Government. The effect of this upon the mercenary is fearful, and I shall give no vote to perpetuate it, either under pretence of defending the country, or in any other way, for we have no right thus to bestow the use of the public money upon individuals, to the exclusion of the People.

INTELLIGENCE.

New Orleans, June 30.

Important from Mexico.—Through the politeness of Captain Dickenson, of the schooner Halcyon, that arrived yesterday from Matamoras, we have received journals from that place to the 6th inst.

Verbally we have been informed through our news collector by the captain and a passenger that General Urrea had been appointed generalissimo of the Mexican army against Texas; and that the Mexican Congress and government had resolved to abandon Santa Ana to his fate. The latter however may be doubted, as we have a proclamation of Urrea, dated Matamoras, June 5th, who entitles himself 'general of brigade, and commanding the reserve division of the Mexican army.'

It is also reported that he had been authorized to raise an army of 15,000 men; and that $600,000 had been raised in one day by subscription in the city of Mexico to equip them—the loans or donations to the government still continuing.

An expedition under General Cortoza, consisting of 5000 men, had arrived at Saltillo; and another of 3000 under General Valencia was to have disembarked from Vera Cruz for Copano, but had delayed in consequence of 400 Texans having taken possession of the latter place.

General Filosola had received positive orders from the Mexican government to cease retreating, to recruit his forces, and again oppose the Texans in conjunction with Urrea. The latter has established his head quarters at Matamoras, and has with him 3000 men—Filosola will be stationed in the west.

Two Texan officers had arrived at Matamoras, to negotiate for an exchange of prisoners.

The President (pro tempore) of the Republic to the warriors of the Mexican army.

Soldiers!—One of the events very frequent in war has placed in the power of the enemy to our independence, the heroic conqueror of Tampico, the president of the republic, your general in chief, the idol of our hearts, the immortal Santa Ana. Excited by the ardor of glory, and a vehement desire to terminate the campaign by one blow, his excellency escorted a petty force of the army which remain untouched; and this force having been beaten by superior numbers, this illustrious genius, whose exploits form the most briliant page of our history, has lost his own liberty in endeavoring to secure that of his country.

Our mourning has commenced; the fatal day of the 21st of April, and since then, displays the vengeance that should prevail in all Mexican hearts. Soldiers, our grief is immense; but it will not be useless. For the liberty of the president and for the honor of the nation, the government will raise all possible resources; they will be boundless; and my desire is to employ them without restriction, without delay, without hesitation: for I know my duty and will fulfil it. Mistortune to the enemy of our country! The foreign will be vanquished, and the domestic exemplarily punished, if any such shall dare assist in this sacred war of the country, the criminal desires of the Texan rebels.

Friends! A momentary adversity should not discourage the constant protection of our rights. To you, soldiers—you who have proved the vicissitudes of fortune, to leave to the world the remembrance of virtue and honor, courage; and in invoking the Providence who rules the destiny of nations, march to avenge God, your country and your preside at.

JOSE JUSTO CORRO.

Mexico, 19th May, 1836.

Texas.—Extract of a letter received by a highly respectable gentlemen in New Orleans, June 4, 1836.

I have but a few moments to inform you and others of the state of things here. We arrived at Galveston on the 30th May, and on the 2d June were ordered to repair to this place, where we arrived on the same evening, on board the Ocean. We found the place in great confusion, in consequence of the Cabinet having sent Santa Ana on board of a vessel to send him home, for the purpose of having a treaty ratified which was made by them. The people were opposed to his going, but had not an individual commissioned to be their leader. On the morning of the 3d instant, I came forward as their leader and formed my company, equipped for service, and sent to the Cabinet to have him (Santa Ana) and his suite brought on shore.

There was at first some objections, but they at last complied, and I now have him and suite in my charge. He was delivered over to me tonight, and I am at this time on duty, with a strong guard under my command.

General Cos and four or five hundred Mexicans are still on Galveston Island as prisoners.

H. A. HUBBELL.

The Creek War over.—Intelligence from Major Gen. Scott's Head Quarters in the Creek nation, received by the last mail, justifies the belief that the Indian campaign in that quarter must have terminated, if not finally closed, before this day. One thousand hostile Indians have surrendered; and, if they are prisoners of war without the discharge of a musket, or the loss of one brave soldier, the bloodless triumph is not the less acceptable to a Christian community. The number of hostile warriors which yet remains to be taken is variously estimated at from eight hundred to twelve hundred; and if they should hold out, contrary to what may be resonably calculated, the judicious and efficient measures adopted by the distinguished and gallant Scott, as we see by his recent General Orders, must ensure their speedy capture by force of arms, either in action, or (hemmed in as they must be by the plan of operations) by unavoidable surrender. All the passes are said to be effectually guarded by the troops, and their escape to Florida, heretofore asserted as probable, is deemed to be impracticable—*Nat. Int.*

Major General Scott. Major General Scott has been recalled to the seat of Government from the South, and General Jessup will, by his recall, be left in chief command. The reasons for this step are in the breast of the Executive.—*Nat. Int.*

From the correspondence of the Albany Daily Advertiser dated Paris, May 15th.

The conveyance between India and Europe, through the Red Sea, by means of British steamvessels, is now in full activity. Egypt has become the post-road of British trade to the East Indian provinces. Gen. Allard, the envoy of the King of Lahore, in Paris, received yesterday, a letter from his sovereign, which reached him by that channel in sixty-four days.

The Paris *Moniteur* contains two royal ordinances regulating the mode of freeing slaves in the French colonies of Martinico, Guadaloupe, Guiane and Bourbon. According to those ordinances, any inhabitant of the colonies who intends to bring a slave of either sex to France, is held to declare him free; and every slave brought thither, recovers his liberty the moment he sets his foot on French ground, whether the above formality has, or has not been complied with, all the slaves of both sexes, legaly manumitted, residing at present on the contenintal territory of France, are free.

A letter from Rome of the 4th states that the excavations lately ordered by the Pope's government at the forum, have at last led to a real situation of the rostrum. The part heretofore cleared corresponds perfectly with the descriptions of the historians and the medals. It was generally supposed to have been placed at the foot of the capitol. The arch of Septimus Severus is one side of it, and that of Titus and Colyseum opposite or in front of orator speaking from the rostrum. A splendid picture Ruben's representing Hercules spinning at the feet of Omphala, was lately discovered in a stable near Rome, and bought by a French artist. The government, however, on being informed of the circumstances laid an embargo on it, and would not allow it to be brought to France.

MISSIONARY MEETING.

A farewell Missionary meeting will be held at the Methodist Church in Bromfield St. tomorrow evening. The missionaries, who are destined to the Oregon Territory, will be present. Services to commence at half past 7 o'clock.

Addresses will be made by Rev. Messrs Winslow and Hague of this city, and Rev. Mr Bangs of N. Y. City. At the close, a collection will be taken up in aid of the mission.

July, 9th, 1836.

NOTICE.

The *First Freewill Baptist Church*, now meeting in Parkman's Market, Cambridge street, Boston, are desirous of building a *free* meeting house. The probable cost of the house and lot will be $5000. They look to the public for help. Though poor themselves, they are willing to do what they can toward it. If any are disposed to give, or wish for further information, they can call on Rev. James A. McKenzie, 31 Blossom street, James S. Marble, 5 Wheeler's Court, or Burnham Hinds, corner of Faneuil Hall.

BOOK AND PAMPHLET SOCIETY.

The Depository of the *Book and Pamphlet Society* is now open to all, who may be in want of Unitarian Books and Tracts for distribution; and the Directors would inform such persons that they will be supplied gratis, on application to the Treasurer, Mr C. Bowen, at 141 Washington street, up stairs.—Besides the monthly tracts issued by the Unitarian Association, the Depository is supplied with various other treatises in defence of Liberal Christianity; and friends at a distance who write for them will be promptly supplied. tf m 28

MARRIAGES.

In Walpole, on Wednesday Evening, by Rev. Mr Storer, Mr George W. S. Peirce to Miss Harriet Page. William Richardson Esq. of Boston, to Miss Almira Kingsbury.

DEWEY'S TRAVELS.

THE New and Old World, or a Journal of Reflections and Observations made on a Tour in Europe by Rev. Orville Dewey in two vols. Just received by James Munroe & Co. Boston Bookstore 134 Washington street. July 9

STORY WITHOUT AN END; translated from the German of Carove, by Sarah Austin, with a preface and key to the emblems; by A. Bronson Alcott.

Just received by JAMES MUNROE & CO. 134 Washington street. July 9

HEINE'S LETTERS. Published and for sale by JAMES MUNROE & CO. Letters auxiliary to the History of Polite Literature in Germany, by Heinrich Heine, translated from the German by G. W. Haven. (See notices in North American and American Monthly Reviews, for July.) Boston Bokstore, 134 Washington st. J 9

PAULDING'S WORKS. Vols. 7 and 8 uniform edition containing Koningmarke, or Old Times, in the New World. Just received, and for sale by J. MUNROE & Co. 134 Washington st. j 9

FRANK, by Miss Edgeworth—new edition, 2 vols in one. Just received and for sale by JAMES MUNROE & CO. 135 Washington st. j 9

COMBE ON DIGESTION. Just received by JAMES MUNROE & CO, The Physiology of Digestion considered with relation to the Principles of Dietetics, by Andrew Combe, M. D., Fellow of the Royal College of Physicians of Edinburgh, &c., first American edition. For sale at the Boston Bookstore, 134 Washington st. j 9

BUILDERS' PRICE BOOK. The American Builders' Price Book, and Estimator, to elucidate the principles of ascertaining the correct value of every description of Artificers' Work, required in building from the prime cost of materials, and labor, in any part of New England; deduced from extensive experience in the art of building; to which are added a variety of useful Tables, Memoranda, &c. By James Gallier, Architect. Just received and for sale by JAMES MUNROE & Co. Boston Bookstore, 134 Washington st. j 9

RICHARDSON'S DICTIONARY. JAMES MUNROE & CO. have just received, Parts 1 to 4 Richardson's Dictionary of the English Language. This work will be comprised in thirty numbers, 4to. of 80 pages each, at the very low price of fifty cents a number. 'It is a work deservedly celebrated, and highly commended by the most profound Philologists of the day.' [Pennsylvanian. For sale at 134 Washington st. j 9

COMMENTARY ON THE NEW TESTAMENT. The subscribers have the satisfaction of announcing that they have engaged the services of a gentleman of the Unitarian denomination, of distinguished reputation as a Biblical scholar and practical clergymen, in the preparation of a Commentary on the New Testament, for popular use. It will be issued in duodecimo volumes, of the size of Barnes's Notes, and with as much rapidity as the nature of the work will admit. The first volume will probably be published in the course of the ensuing autumn. JAMES MUNROE & CO. 134 Washington St. opposite School st. j 25

GENERAL REPOSITORY.

A SET of the General Repository for sale at the office of the Christian Register, No 153 Washington St.

Also a few odd Nos. of the same work. j 25

SLATER'S MEMOIR, SECOND EDITION.

MEMOIR of Samuel Slater the father of American Manufactures, connected with a History of the rise and progress of the Cotton Manufacture in England and America, with remarks on the Moral influence of Manufactories in the United States. Just received and for sale by JAMES MUNROE & CO. 134 Washington St. j 25

DRAGOON CAMPAIGNS.

JUST received and for sale by JAMES MUNROE & CO. Dragoon Campaigns to the Rocky Mountains or a history of the enlistment organization and first Campaigns of the regiment of United States Dragoons with sketches of Scenery Indian Character &c. by a dragoon. For sale at Boston Bookstore 134 Washington St j 25

BEAN'S ADVICE.

CLERGYMEN and others who use Bean's Advice as a marriage present, may obtain it, neatly bound, and at prices, varying according to the style of binding, at the Office of the Register and Observer, 151 Washington St, up stairs. Entrance from the avenue opposite the Old South church. m 21

THE YOUNG CHRISTIAN.

THE terms of the Young Christian proposed to be published at the office of the Christian Register, are one dollar a year in advance. Companies of six or more will receive it for 83 cts a copy.

DIVINITY SCHOOL OF HARVARD UNIVERSITY.

STUDENTS are admitted at the commencement of the academical year, passing an examination in Hebrew Grammar and the first ten chapters of Deuteronomy. Entering at other times, they are received to an advanced standing. If unknown to the Faculty, they are to produce satisfactory testimonials as to their character; and, if not Bachelors of Arts, they must have read Virgil, Cicero's Select Orations, Sallust, Jacob's Greek Reader, the extracts from the Historians and Orators in the first volume of Collectanea Græca Majora, Butler's Analogy, Locke's Essays or some other accredited treatise on Intellectual Philosophy, Paley's Moral Philosophy, or some other standard work on Ethics, and some approved compendium of Logic, Rhetoric, Geography, Arithmetic, Geometry and Algebra.

Candidates for admission to an advanced standing are to show that they have been engaged in the study of Theology as long as the class which they propose to join, and they are to be examined in the pevious studies of that class.

Charge for tuition, rent and care of room and furniture, and use of class books, amount to $66 anually. Board may be had in the College commons. Each student must possess a copy of the Old and New Testament Scriptures in the original languages, the latter in Griesbach's edition. A copy of other class books is furnished on loans by the institutisn. Indigent student are aided from foundations and other sources. Three years, including vacations of ten weeks in each year, complete the term of residence.

Applications for admission are made, and the examination begins at the subscriber's lecture room, in Divinty College, at half past 9 o'clock, A. M. of the day before commencement.

Persons who have not studied Hebrew may be prepared for the examination in that language, if they reside in Cambridge for the purpoes, from the second week in July.

JOHN G. PALFREY.
Dean of the Faculty of Theology.
Cambridge, June 14.

INSTITUTE LECTURES FOR 1835.

JUST receive by JAMES MUNROE & CO. the Introductory Discourses and the Lectures, delivered before the American Institute of Instruction in Boston August 1835. Including the Journal of Proceedings and a list of Officers. Boston Bookstore 134 Washington St.

SUNDAY SCHOOL BOOKS

B. H. GREENE, 124 Washington Street, has on hand. and is constantly receiving, all the best and most approved Books for Sunday School Libraries. The collection of Books, Manuals, Cards, punctual attendance Tickets &c, is probably as large as can be found at any store in New-England.

Just published a new Edition of Allen's Questions first part. j 2

UNITARIAN MISCELLANY SIX VOLUMES 12mo. FOR $1,50.

THE subscriber having purchased the Unitarian Miscellany, edited by Rev. Jared Sparks, and F. W. P. Greenwood, offer them at the above low price. JAMES MUNROE & CO. 134 Washington St. opposite School St. j 2

TRUSS MANUFACTORY.

THE subscriber informs the public and individuals afflicied with Hernia or Rupture, that he has removed his place of business to the house where he resides, No. 395 Washington street, opposite Avon Place, corner of Temple Avenue, upstairs, entrance in the rear.

This arrangement will enable him to be in constant attendance. Having, for eighteen years past, been engaged in the manufacture and making use of these instruments, and has applied several hundred to persons within two years, and has had an opportunity of seeing a great number of individuals afflicted with the most distressing cases of Rupture at the Hospital of the Charlestown Almshouse, of which his father, Deacon Gideon Foster, has been the keeper for more than 22 years; and he is now confident he can give every individual relief, who may be disposed to call on him. He has separate apartments for the accommodation of different individuals calling at the same time, and has every facility for fitting these important articles.—A variety of Instruments for decrepid persons.—Ladies wishing for any of these Instruments, will be attended to by Mrs Foster, at any of their residences—or at the above place, where a room is provided for all those who call.

The undersigned does all his own work himself, and every thing is done in a faithful manner. All individuals can see him alone at any time at the above place.

☞ Trusses repaired at the shortest notice.

The undersigned's Trusses have been recommended to the public one year since, by Dr J. C. Warren, of Boston, and he is permitted to refer to Drs Walker, and Thompson, of Charlestown.

J. FREDERIC FOSTER.
a 23 tf

THE DOCTOR.

JAMES MUNROE & Co. have just received the Doctor in 2 vols. There is a kind of physiognomy in the titles of Books no less than in the faces of men by which a skilful observer will as well know what to expect from the one as the other—Butler's Remains.—For sale at Boston Bookstore, 134 Washington street. june 11

BIOGRAPHY OF WINCHESTER.

JUST received and for sale by JAMES MUNROE & Co. Boston Bookstore 134 Washington st. The Biography of Rev. Elhanan Winchester by Edwin Martin Stone. June 11

BACHI'S ITALIAN FABLES.

JUST published by JAMES MUNROE & CO. and for sale at 134 Washington St. A collection of Italian Fables in Prose and verse selected from the works of the best Italian Fabulists, with interlinear translations, and explanation of Idioms, by Pietro Bachi, Italian Instructor in Harvard University. j 11

JUST published, Biography of Rev. Elhanan Winchester, by Rev. E. M. Stone, of Beverly, Ms., For sale wholesale and retail by H. B. Brewster, Pemberton Hill, opposite head of Hanover St., (up stairs) Price 75 cts. 3 w m 28

SACRED MEMOIRS: Or Family Instruction, vol. 1, being a History of Scripture Characters from Adam to Joseph.

Sacred Memoirs, vol. 2, being a History of Moses, the Jewish Law Giver. These are valuable books for Sunday School Libraries.—Just published and for sale by MARSH, CAPEN & LYON, 133 Washington st. tf m 19

COLTON'S FOUR YEARS IN GREAT BRITAIN. New edition two volumes in one. Just received by JAMES MUNROE & CO. and for sale at Boston Bookstore 134 Washington St. j 25

GREENWOOD'S HYMNS.

CHARLES J. HENDEE, (successor to Carter, Hendee & Co) 131 Washington st. continues to publish Greenwood's Collection of Psalms and Hymns, for Christian Worship. The 16th edition of this valuable collection contains about sixty additional Hymns.

This collection of Psalms and Hymns is universally approved, by all persons who have examined it, and has given great satisfaction where it has been used.

The following are some of the societies and towns in which the book has been used, viz.—King's Chapel, (Rev. F. W. P. Greenwood): Hollis Street Society (Rev. J. Pierpont); Second Society (Rev. C. Robbins,) *Boston.*—East Cambridge, Cambridge Port, Roxbury, Milton, Brookline, Brighton, Weston, Lowell, Lexington, Newburyport, Scituate, Sandwich, Sherburne, Uxbridge, Medfield, Lancaster, Chelmsford, Hingham, Northboro,' *Mass.*—Walpole, Portsmouth, *N. H.*—Portland, Hallowell, Augusta, Castine, *Maine.*—Hartford, *Conn.*—Brattleborough, *Vt.*—Newport, *R. I.*—Savannah, *Geo.* Buffalo and Oswego *N. Y.*—Richmond *Va.*—and several other places in New England, and the Southern and Western States.

Societies wishing to supply themselves with this book, will be furnished with a copy for examination without charge—and will be supplied with the book on the most favorable terms, by the publisher. 1 6

POETRY.

[From an old Annual.]

GOD IS LOVE.

I cannot always trace the way,
Where thou, Almighty One! dost move;
But I can always, always say,
That God is love.

When Fear her chilling mantle flings,
O'er earth, my soul to heaven above,
As to her sanctuary springs,
For God is love.

When mystery clouds my darkened path,
I'll check my dread, my doubts reprove;
In this my soul sweet comfort hath,
That God is love.

The entanglement which restless thought,
Mistrust, and idle reasonings wove,
Are thus unravelled and unwrought,
For God is love.

Yes, God is love—a thought like this
Can every gloomier thought remove,
And turn all tears, all woes, to bliss;
For God is love.

From Sailor's Friend.

SOUND THE LORD'S TRUMP!

Composed to be sung in the Mariner's Chapel, Rosevelt street.

Sound the Lord's trump to the sons of the sea!
Proclaim to the Sailor—'there's mercy for thee!'
Sound—with the trumpet of grace and Salvation—
Of grace and Salvation all glorious to save:
The Lord shall their light pour on every dark nation,
And seamen shall bear it aloft on the wave!
Sound the Lord's trump to the sons of the sea!
Proclaim to the Sailor—'there's mercy for thee!'

Praise to Jehovah! the God of the deep,
Who rides on the tempests that over it sweep!
Whose eye ever watches the track of the Sailor,
As o'er the wide main 'tis his calling to roam:
Whose power makes a saint of the blasphemous railer,
And gives him a place in our Bethel at home!
Sound the Lord's trump to the sons of the sea!
Proclaim to the Sailor—'there's mercy for thee!'

MISCELLANEOUS.

SPEECH OF MR DAVIS

of Massachusetts, on Mr Calhoun's bill relating to the Post office.

The question raised by this bill is this; shall we further regulate the Post Office, by *requiring the post masters to investigate the contents of the mail?*

The bill makes it penal to receive or deliver any papers, the circulation of which are forbidden. Now, Sir, how can the receiving or delivering postmaster know what he receives or delivers, without examination? If he fails to examine them, the whole purpose of the law is defeated. If he examines them, the contents of the mail are exposed. The bill embraces all letters, as well as printed matter; for, after enumerating newspapers, pamphlets, handbills, pictures, &c., it says, or any other paper.

The mail is necessarily submitted to the inspection of the post masters, with a power to reject or withhold so much of the contents as have anything in them touching the subject of slavery, if it is prohibited circulation. We are told that all incendiary publications are prohibited; but what are incendiary? Yes, what are incendiary? I will read to the Senate, from a document before me, that they may be better able to judge what is and will be inhibited as incendiary. A short time past, a citizen of New York, residing in that State, and editing a newspaper called the Emancipator, was indicted in Alabama; and as he was not resident in that State, the Governor demanded him of the Governor of New York as a fugitive from justice, (though he had not been within the limits of Alabama,) that he might be tried upon the indictment. A copy of this bill was exhibited to the Governor of New York, as the foundation of the right of claim, and thus became public. The Governor of New York denied that a person who had not been in Alabama could be a fugitive from that State, and so he was not surrendered.

Now I beg the Senate to be attentive to the offence set forth in this indictment. It consists in matter extracted from the Emancipator, and is as follows: 'God commands and all nature cries out that man should not be held as property. The system of making men property has plunged 2,250,000 of our fellow-countrymen into the deepest physical and moral degradation, and they are every moment sinking deeper.' Of all the matter published in this incendiary periodical, as it is styled, this has been selected as the most criminal, as designed, as the indictment alleges, 'to produce conspiracy, insurrection, and rebellion among the slave population of said State, in violation of the act of the General Assembly in such case made and provided.' Such is the law of Alabama, and such the language which it makes criminal, and sends the publisher, on conviction, I suppose, to the penitentiary. With the policy of such a law I have nothing to do on this occasion, for I adduce this indictment as a leading example to show what is by law made incendiary. Whatever may be the views entertained in the States where slavery is lawful, I cannot forbear remarking that this language will be read with surprise in this connection out of them. It will be esteemed a mere expression of opinion, a mere truism, by nine-tenths of the people, and they will find it difficult to understand how, in a land where the freedom of speech and the press are secured by the Constitution, it can be in law criminal.

If, sir, such declarations are to be denied the privilege of the mail, the Constitution of Massachusetts would be excluded as libellous, because it declares all men are born free and equal. This sentiment is manifestly as much at war with slavery as that contained in the indictment.

The speeches made here in the halls of legislation could not pass through the mail. The debates themselves would be suppressed; the speeches delivered here by the Senator from Carolina himself, if the matter he has read to us from papers is carried into them, could not be distributed in Alabama through the post office; and for ought but I see, in following out the same doctrine, an essay on education sustaining its general importance would be deemed incendiary, because it is a portion of the public policy not to educate slaves. And why should not a discussion of free and liberal principles, asserting the right of mankind to govern themselves, follow the same fate?

I need not multiply instances to show where this power leads to. Incendiary matter is any thing unfavorable to slavery.

The general principle urged by the Senator from Carolina is, that where the States have power to legislate, the United States are bound to carry into execution their laws. They have power to prohibit the circulation of incendiary matter, and therefore Congress ought to aid that power.—It is clear, however, in doing so, we ought not thereby to surrender or impair the power vested in us by the constitution. Without this qualification, where will the doctrine lead us to?

Suppose a State, in a highly excited state of the public mind, should pass a law prohibiting the circulation of all political matter not in accordance with the opinions of a majority; or of bank notes, or checks, or drafts through the mail in payment of debts, as has lately been menaced; or of speculations in philosophy or religion: can this Government, consistent with the fundamental principles of the Constitution, lend its aid to countenance such measures?—Are they not clearly in restraint of public liberty, and hostile to free Government? And yet, if whatever touches the subject of slavery is to be shut out from the mail on the principles upon which this bill rests, how are we to shun these consequences? One State makes a law, which stigmatizes as libellous and therefore criminal whatever touches or affects slavery, ay, mere opinions, as in Alabama. Another condemns religious sentiments as heretical, and another stamps with reprobation all political discussion, except what is agreeable to the views of its own majority. Each demands the aid of Congress, to enforce its laws, because they have, under their several constitutions, a right to make such laws. If you admit the claim of one, on what principle you will you resist the others?

Such, sir, is the general character of this bill, and such its obvious tendencies. If no further objections could be found, are we prepared to countenance doctrines pregnant with such injurious consequences? For myself, I could have no hesitation in saying to the Southern States, you must first satisfy me that you have no other remedy for the evil of which you complain, before I would establish a precedent tending strongly to invade the great principles of public liberty.

But, sir, beyond all this there are insurmountable difficulties. How, and by whom is this law to be executed? Who is to determine, and in what manner, whether the Constitution of Massachusetts, which declares that all men are born free and equal, or the Declaration of Independence, which declares that 'all men are created equal and are endowed by their Creator with certain unalienable rights, among which are, life, liberty, and the pursuit of happiness,' touch the subject of slavery, or are incendiary? Who is to decide whether the People shall see the debates in Congress, and know what their agents are doing and saying here? These are momentous considerations; for whoever holds this power, may shut up the great channels of intercommunication—may obstruct the great avenues through which intelligence is disseminated. I say close and obstruct them, because the Post Office power is a monopoly in the hands of this government. It claims the exclusive right to transmit the mail, and denies to individuals the right to send letters by private conveyance under severe penalties. It may, also, if it chooses, claim the exclusive right to transmit printed papers. It is obvious, therefore, that this right of desision is one of great moment; and it is vested in each and every deputy post master, and any clerk he may see fit to employ. These persons are required to sit in judgment upon matters that would perplex the greatest judicial talent in the country. What is incendiary? What touches the subject of slavery? These are the questions. Every one is aware that few matters are carried into the courts of law so difficult to determine as what are libellous and slanderous; and yet, if I wish to send a letter, a paper, yes, sir, the Declaration of Independence itself, through the Post Office, it must first be scrutinized by a clerk, to ascertain whether it violates the laws of Alabama, Carolina, or some other State; and if, in his opinion, the subject of slavery is touched so as to offend one of these sweeping laws, I am denied the privilege of the mail.

Ordinarily, when our rights of property or privileges are assailed, we are entitled to be heard, and to have the matter settled by a court and jury. But here, a mere boy may shut us out from a most important privilege by a solitary judgment, made according to his own whim, caprice, or want of understanding; and, besides, it is not difficult to imagine that, in corrupt, prejudiced, or perverse minds, this power may be exercised both wickedly and oppressively. That it will be done partially is almost certain; that it will be done unequally, and by different rules, is inevitable from the nature of man; for there are 8,000 or 9,000 post offices. How easy it will be to subject one newspaper to the severest scrutiny, and to suffer another to pass with a casual examination. The post masters and their clerks will thus become judical officers, settling great questions, and determining great rights, by an inquisitorial power, as odious and offensive as that of the holy brotherhood—the inquisition of Spain. This is not all. The labor will be immense, demanding great additional force, and causing great delays in the transmission of the mail. Who can estimate the labor and time necessary to analyze the mails at the Post Office in New York?

This right of scrutiny into the contents of the mail, and of inhibition, cannot fail to excite distrust, and to impair, if it does not entirely destroy, the usefulness of the Post Office. It will so certainly be the grave of letters and papers, that the public will cease to use it.

[From the Worcester Palladium.]

SINGULAR CASE OF MONOMANIA.

At the late term of the Supreme Court in this town, a patient of the State Lunatic Hospital by the name of Andrew C. Davison, was brought into Court on a writ of *habeas corpus*, granted at his own request, and the Superintendant summoned to show cause of detention. Mr Davison managed his own case, and John C. Park, Esq. of Boston appeared as counsel to oppose the release from confinement. In the examination, the following facts, substantially, appeared in evidence from the testimony of several witnesses, principally from Boston.

Mr Davidson claimed to be released on the ground that he was not liable to the charge of being an insane person: and in support of this position, the officers of the institution testified that his general conduct, since he has been in Worcester, did not indicate insanity; that he was considered docile and civil in his deportment—conversed on general topics with propriety and reasoned well—and appeared to understand fully his rights and duties as a citizen, and rightly to appreciate his moral obligations. His temperament, however, is nervous, and he is subject to occasional irritation when thinking or speaking of his confinement and of those persons who procured it. He was educated at Harvard University, and is now 45 years of age. His place of residence is Boston, where he was formerly employed as a teacher; has been married, and had several children, and was regarded as an amiable and intelligent man. Six or eight years ago at a time when he had become unfortunately embarrased in his circumstance, he lost his wife, his spirits became dejected, and he drowned his grief with occasional intoxication; and was obliged in consequence of it to relinquish his school. He then leased his house to one of the witnesses, and went to board in the house of a widow lady on the opposite side of the street.

The first symptom of his insanity, *false hearing*, was shown in his treatment of his tenant. He believed that he took every opportunity, indeed made it his principal business, to insult him with offensive language in all places and on all occasions. He made a complaint to his tenant and desired he would put a stop to conduct so disagreeable and annoying to him. In vain the witness protested that his charges were entirely groundless—that he had no occasion or disposition to treat him otherwise than respectfully. His rent was always paid promptly, and he had no other connection or concern with Mr Davison. Yet Mr Davison was continually annoyed with unkind expressions which he could distinctly hear him use, even when out of his sight: and at length he quarreled with him. He then felt confident that his tenant's family united to ridicule and abuse him beyond his patient endurance. One of the offensive expressions, which he accused his tenant of uttering incessantly, was that of 'cock-eye Davison,' alluding to a defect in one of his eyes. The witness's daughter taught an infant school in [illegible] of the rooms of his house—one of the exercises of which was that of teaching the children to sing. Whenever he was in the vicinity, he said she would always exercise them in singing a hymn which was all about 'cock-eye Davison.' At length the piano forte in the tenant's rooms began to discourse the same language, and finally the bells of the city and the birds of the country all chimed in with the piano and the singing infants. He went once to a large meeting in Faneuil Hall, where his tenant followed him and insulted him by exclaiming aloud the offensive words which had so often assailed him in his walks and in his rooms.

The sight of the persons who so much disturbed him, would throw him into a great rage, and he would abuse them whenever and wherever he could. He became so furiously mad one day with a young lady, one of his supposed secret enemies, that he seized a sword and pursued her. She fled up stairs and locked herself within her chamber, and he placed himself by her door, and, raising a window threatened to take the life of any one who should come to her rescue; but the neighbors gathered around and relieved her by taking her out of the window.

He was also jealous and offended with those persons who were present when he heard the noises and denied hearing them themselves, and declared his conviction that they were imposing upon him. All these causes of irritation produced considerablee xcitement in his mind, and led him to be jealous of those who opposed his notions, or questioned the correctness of his understanding. He threatened them, and became desperate for the execution of his threats. He was judged to be insane, and a large number of his friends requested that he might be placed in the institution for the Insane at Charlestown. After sometime he was removed to the country 30 or 40 miles from Boston; but the noises still haunted him day and night, and he believed his tenant still hung around and visited him. Thus tormented he became desperate and reckless, and was angry with all who opposed his views or doubted the correctness of his story.

In 1834 he was sent to the hospital in this town; but in consequence of his inoffensive appearance, he was discharged and returned to Boston. For a time he appeared well; but at length his illusions all returned, if indeed they had ever left him, and he became dangerous to the peace of society. He was again placed in the McLean Asylum for several months; where he had the old difficulty of sounds and noises, and was very troublesome and injurious to the large class of curable and quiet patients.—He was again discharged from that institution and again sent to Worcester in the winter of 1835. At Worcester though excitable and nervous, he is not affected by any noises abroad from the building, but believes in the reality of his former illusions. This position he maintained before the Court, on the theory of the transmission of sound, and he cited one or two examples from the books in support of it. One of them is a statement of a European traveller, who says that in Switzerland there is a lake across which voices may be heard some miles by persons putting their ears down to the water. Another was that of two families who lived on opposite sides of a wide river, across which was a bridge. The children of the two families had become too intimate for their safety, and their parents forbade them crossing the bridge without special permission. After a time it was observed that the children went to their respective ends of the bridge, and carried on conversations by placing their heads upon the string pieces of the bridge. The sound was thus transmitted by the timbers. From such facts as these, Mr Davison infers that sounds may be transmitted to a very great extent; and that the facility, with which they may be heard, depends very essentially upon the perfection of the organs of sense;—or, as he forcibly designated them 'the servants of the mind.' When the sounds are not heard it is no fault of the mind, but must be attributed to a want of fidelity in its servants. In his own case he maintains that his mind is not only sane like other people, but that his organs are more perfect, or in his own language, the servants of his mind are more faithful to him than are those of other people to them. Consequently when he hears noises that other persons cannot, it is because his organs of sense, or rather his servants of the mind are more perfect and faithful than theirs.

On all other subjects he is rational and intelligent. He writes and converses well; and all his excitement grows out of this difficulty and the abridgement of his liberty, which he believes to be unjust and oppressive. No man would suspect his insanity if he were with strangers. All that a stranger would observe, would be some oddity of character and singularity of countenance. The sounds and noises which so much disturb him in other places, he declares he does not hear in Worcester; and it is somewhat doubtful whether he does, as he never betrays any such belief in the moments of his greatest excitement; and the reason probably is that here he uniformly lives temperately and quietly. The Superintendant of the Hospital, however, was not willing to hazard an opinion that he would be safe at large, with his impressions and prejudices against some persons in Boston whom he supposes his enemies; or that in case he should chance to be on trial for a felonious assault upon their persons, there would not be sufficient evidence of insanity to induce his acquittal on that ground, for any charge that might be brought against him in reference to any of those individuals from whom he conceives he has received so much insult and oppression.

The Court, upon a consideration of the case, felt obliged to direct that Mr Davison be remanded. They advised him also to submit himself to the humane treatment he would receive from the officers of the Hospital, assuring him that the Court would at any future time give his case further consideration, whenever there should appear stronger evidences that his release would be beneficial to himself and safe to the public. It is proper to add that the Trustees of the Hospital have several times considered Mr Davison's case, and have uniformly decided that under existing circumstances he cannot be set free consistently with the rights of those persons from whom he thinks he has received injury and injustice, so long as his illusion in relation to them remains unbroken.

INDIAN WARFARE.

Destruction, by the Creek Indians of the village of Roanoke, situated on the Chatahoochee river, about 30 miles below the town of Columbus.

At the time of the assault, there were in the village from 70 to 80 persons, who were taken entirely by surprise not being in the least apprehensive of an attack. The Indians, as is almost always their custom, entered the village just before day with forces amounting to more than 300 warriors. They dispersed through the village, posting themselves at the doors and windows of each house in such a way as to make their work of destruction sure the moment the inmates came into the open air. As might be expected where there was such a disparity in numbers, and the stronger party being so advantageously disposed of, the savages were but too successful. The village was taken—every house was burnt—twelve persons were left dead, and fifteen were missing some two or three days after the attack.

At one house there were lodged a gentleman, his wife, and two boarders, one of whom is a Georgian by birth, the other a northern merchant, for some time a resident of the village. When the alarm was made the host, though entreated to pause, ran to the door, and was instantly shot down by the savages. The other Georgian had escaped from the house, and was hastening to the forest with which the village is environed, when he also was fired upon—the ball passing through his thigh between the muscles and bone. Severely wounded as he was he continued his course and succeeded in making his escape. His companion was about to follow when he recollected that his hostess, whose lifeless husband was then weltering in his blood which had been shed at his own threshold, was left alone with her infant child. He could not persuade himself to abandon her while surrounded with such imminent danger, and in such trying circumstances. He immediately altered his purpose, and taking the two helpless beings that had just been thrown on his protection, he hastened into a chamber, where he concealed them under a box, at the same time secreting himself under a barrel. He had barely effected this, when the savages burst into the house, plundering and destroying every thing before them. They entered the chamber in which he was secreted—they even seated themselves on the box which concealed a helpless mother and her still more helpless infant. He could distinctly hear their conversation, and understanding their language he was made fearfully sensible of the perilous situation in which they were placed. The least noise from the infant, and their destruction was inevitable. But an unseen hand protected them—the child remained quiet—the savages left the room—and he at last heard their retreating footsteps as they sallied forth into the streets. He now breathes freely again. But a dense smoke with which the room is filled gives him the intimation of the approach of new danger and warns him that it is time to leave his retreat. He finds the bed in flames—this he extinguishes, and, going below, he perceives that the chairs, tables and the like, had been piled up in the middle of the room, and the whole set on fire. A pail of water had been left. This is dashed on the ascending flames, and the whole is extinguished. All this was hardly the work of a minute—it is done, and he returns to his retreat beneath the barrel.

The village is now in possession of the savages.—The flames are doing their work of destruction at a rapid rate. The groans of the dying, the shout of victory mingling with the war-whoop, the report of musketry and the crash of falling buildings, contrasted with the stillness of approaching morning, are borne in fearful sounds to those who are still surrounded by real danger. The savages again return to the house they had just left. They set fire to the piazza. The flames are ascending to the roof of the house; few moments delay may be fatal—something must be done or he may be consumed by a more ruthless enemy than the foe without. At this crisis he had the presence of mind to observe that the dense smoke which proceeded from the burning house, was borne by a fresh breeze towards a neighboring thicket. This suggested to him the means of escape, and taking the widowed mother and her helpless infant, for whose safety he had already encountered so many dangers, under cover of the smoke, he reached the thicket unperceived, and finally escaped.

Seldom has a person in times of imminent danger exhibited more presence of mind, more determined resolution, more daring courage than was exercised on this occasion.

SKETCHES OF SEAPORT TOWNS.

JUST received and for sale by JAMES MUNROE & CO. Sketches of Sea Port Towns by Henry F. Chorley in two Volumes. For sale at Boston Bookstore 134 Washington St. j 25

RANDOM RECOLLECTIONS OF THE HOUSE OF LORDS. Just received and for sale by JAMES MUNROE & CO. 134 Washington St. j 25

FARR'S FAMILY PRAYERS. In press, and will be published in a few days, a Manual of Morning and Evening Prayers for Family Worship, by Jonathan Farr. JAMES MUNROE & CO. 134 Washington St. j 25

NEW LATIN GRAMMAR. RUSSELL, SHATTUCK & CO, have just published, a new edition of Adam's Latin Grammar, by Professor C. D. Cleveland. In this edition, which contains nearly one hundred pages of matter not found in any other, the following are some of the principal additions and improvements.

1. Old list of irregular, defective and redundant Nouns enlarged, and many new ones added;—Remarks on gender and on the force of different cases;—on an Alphabetical List of Nouns of the third Declension that are irregular in the formation of the Ablative singular, and of the Noun, and genplural; List of irregular and unusual comparisons; Observations on Proper Names and reciprocal pronouns, &c. &c.

2. The verbs are conjugated with the perfect participle, which is generally used instead of the supine, which is rarely found, though Dr Adam generally gives it (formed by analogy) without authority. Whenever the supine, however, does occur, classical authority is adduced, as it is for the participle and other parts of the verb which are seldom used, or which are in any respects peculiar. The classical citations are about three thousand.

3. The prepositions are treated of fully, both as used separately and in composition. The original import of each is given, and their secondary traced to their primary meanings.

4. In the Syntax Dr Adam's rules and observations are all preserved in their order, and about seventy new paragraphs, (nearly 20 pages) are added. To facilitate reference every paragraph is numbered.

5. The Prosody has been much enlarged, and the Horatian metres fully elucidated.

Professors and Schoolmasters are invited to examine this edition, as it is believed they will find it far superior to any other edition of the same work. Copies of the Grammar will be furnished gratuitously to teachers who may desire to inspect it. may 21

APPROVED BOOKS FOR SUMMER SCHOOLS.

WORCESTER'S READING BOOKS.

1. *A Second Book for Reading and Spelling.*

Those who have used Mr. Worcester's Primer are aware of his peculiar talents in rendering those usually "dry subjects" interesting to children; and to them it is sufficient to say, that the *Second Book* has the same simple and attractive character as the *First*.

2. *A Third Book for Reading and Spelling;* with simple Rules and Instructions for avoiding common Errors.

We approve of the plan of this book; it is just such an one as is needed, and we hope it will be adopted in every school in the country.—*Boston Evening Gazette.*

BOSTON READING LESSONS FOR PRIMARY SCHOOLS.

Alterations and additions have been made in the present edition of this work, at the request of the Committee for Primary Schools in Boston; and in consequence it has been adopted, by direction of the Committee, as the common reading-book in those schools.

ELEMENTS OF ENGLISH GRAMMAR, with Progressive Exercises in Parsing. By JOHN FROST.

This work is noticed by the Boston Association of Instructers, in a letter to the Author, as follows;—"We have attentively examined your Grammar, and we do not hesitate to say, that it appears to us better adapted to the younger classes in common schools, than any other with which we are acquainted."

THE CHILD'S BOTANY; with Copperplate Engravings.

"This book forms an easy and popular introduction to the study of Botany."

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From Rev. J. L. Blake, Author of several popular School Books, Boston.

The object of Parley's Arithmetic is to combine instruction with amusement. The attempt to do this has been successfully made; and the work, in my opinion, is well adapted to the use of children in families and in Schools. It is one of the best books on the subject I have seen.

From James Thatcher, M. D. Author of several valuable works, Plymouth.

Having examined 'Peter Parley's Arithmetic,' it is with much pleasure that I express my decided opinion in favor of its superior utility for the instruction of young children in the rudiments of the art. The author's simple mode of teaching by amusing examples and appropriate cuts, is admirably calculated to allure the juvenile mind to a knowledge of the subject.

From Isaac Foster, Principal of the Young Ladies' Seminary, Exeter, N. H.

"I am sorry I have not had the benefit of Parley's Arithmetic in years past. I have never seen any thing, having the name of Arithmetic, half so attractive. Children will have Arithmetic at the outset if they have the good fortune to begin with Peter Parley's."

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Published by CHAS. J. HENDEE, (successor to Carter, Hendee & Co.) and for sale by the Booksellers and Traders throughout the United States. tf 7a

THE YOUNG FLORIST, or Conversations on the Culture of Flowers and on Natural History, with numerous engravings, from original designs. By Joseph Buck, Superintendent of the Horticultural Garden, Lancaster, Mass.

☞ This work consists of dialogues, between Cultivators, the Scenes of which are laid in the garden and the fields, so as to impart reality and animation to their inquiries; it comprises the most practical directions on the culture of flowers, with which the author has endeavored to intermingle a taste for Natural History, by introducing many facts relative to insects, &c. that naturally suggest themselves in the culture of a Garden. For sale by RUSSEL, SHATTUCK & Co. j 11

REV. MR LORRAINE'S FAITH EXAMINED.

THIS day published and for sale by JAMES MUNROE & Co Boston Bookstore 134 Washington st. The Rev. Mr Lorraine's Faith Examined and Changed by the Author of the 'Sunday School Teacher's Funeral.' m 28

BULWER'S WORKS, 7th Vol. containing Devereux. Just received by JAMES MUNROE & CO. and for sale at Boston Bookstore 134 Washington St. j 25

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for Summer Schools

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NEW AMERICAN UNIVERSAL GEOGRAPHY, for Schools and Academies, on the Principles of Analysis and Comparison; illustrated with thirty two Copperplate and Stereotype Maps, besides numerous Engravings, Tables, and Diagrams. By Rev. J. L. BLAKE, A. M.

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It will be seen, from an examination of Blake's NEW GEOGRAPHY, that it contains three or four times as much matter as several of the School Geographies designed to hold a corresponding rank, now extensively in use, while at the same time the price is one third less. The pages are not only large, but are filled with closely-printed columns, instead of being nearly half blank. Should the New American Universal Geography be introduced into schools, where scholars will be unable to go through the whole of it, the extra portions contained in it, as will be readily perceived, can be passed over, without any interruption in studying what is common to all School Geographies. The Historical Sketches, and the description of cities and towns, make these extra portions of the volume, which are so arranged in separate divisions as to have no perplexing connection with the other parts of it.

Among the recommendations which have been given are the following:—

TO THE REV. J. L. BLAKE.

Sir,—Having received and examined, with some attention, a copy of your 'American Universal Geography,' I have no hesitation in giving it the preference to other works intended for School Geographies, and for the following reasons, viz.: Your Geography contains the copperplate Maps in the same volume with the text, it embraces matter far greater in quantity, and in my opinion superior in quality; it unites History with Geography as History and Geography should be united; and, finally, its value is much enhanced by the Stereotype Maps.

Yours, truly, B CUSHMAN,
Preceptor Portland Academy.

Extract of a Letter from the Literary Fraternity of Waterville College

From a cursory examination, we feel no hesitation in expressing our decided approbation of Blake's New American School Geography. The form of the volume being such as to admit the insertion of the Maps, together with the minuteness of detail presented by the author, we think, gives the work a decided superiority over those of the kind now in use.

The general plan and execution of the work we cheeefully approve.

In behalf of the Prudential Committe of the Literary Fraternity of Waterville College,
R. GIDINGS, *Chairman.*

By a new arrangment made in the manufacture of the above, we are enabled to sell the Book at the above low price, which brings it lower than any School Geography in the the market · and it is happily adapted by its style and arrrngment to take the medium between the very small geographies in use for small children, and those of a more elaborate character. New edition this day published by, RUSSELL, SHATTUCK &co.

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Complete Works of Joanna Baillie
Christian Florist
Bibliotheque Francaise
Coleridge's study of the Greek Classics
Fielding's complete Works, 2 vols
Jacobs on the Precious Metals
Irving's Life of Columbus, 3 vols
La Martine's Pilgrimage to the Holy Land
Madden's Travels in the West Indies
M'Intosh's History of England
Moore's History of Ireland
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Poetry of Life by Mrs Stickney
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Dewees' on Children
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Evans' Millwright's Guide
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Miss Sedgwick's Tales &c. &c.

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AT the Office of the Christian Register (now removed to 151 Washington St. over Mr Willis's Jeweller's Store,) is offered for sale a good assortment of books for Sunday School Libraries. These books have been recently collected from publishers in Boston, New York, Philadelphia and Baltimore, and furnish, it is believed, as great a variety of good works suitable for Sunday School Libraries as can be found at any other place. Clergymen and others who visit the city to attend the anniversaries of the ensuing week, are invited to call and take cards stating the times and places of the various anniversary meetings.

☞ Christian Register Office over 151 Washington St.—Entrance from the avenue directly opposite the Old South church. m 21

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